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We, the undersigned, hereby certify that we have read the within thesis entitled "AN EVALUATION OF THE SOCIAL WORK OF THE UNITED CHURCH OF CANADA SINCE UNION" submitted by Douglas Bonar Carr, B.A., in partial fulfillment of the requirements for the degree of Bachelor of Divinity, and we hereby recommend its acceptance.

Edmonton  
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AN EVALUATION OF THE SOCIAL WORK  
OF THE UNITED CHURCH OF CANADA SINCE UNION

A dissertation  
submitted to the B. D. Committee of the  
Senate of the University of Alberta  
in candidacy for the degree of  
Bachelor of Divinity

by

D. B. Carr, B.A.

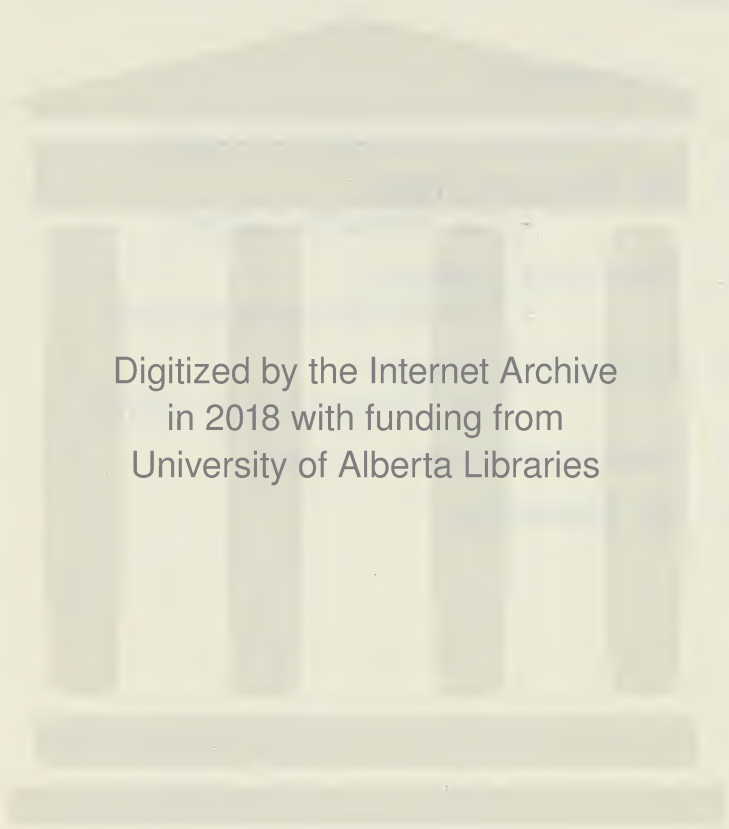
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## INTRODUCTION



## INTRODUCTION

The treatment of this subject consists of four general sections. The first presents a brief historical account of social achievements from the time of the Hebrew Prophets to the emergence of the modern term "Social Gospel". The second section indicates the forces which were operative within the Methodist, Presbyterian and Congregational Churches of Canada before Union. The third part describes the actual social undertakings of the United Church of Canada since its consummation in 1925. The last section is an attempt to evaluate socially the achievements of the United Church in the life of the nation.



## Chapter I

### THE MEANING OF THE SOCIAL GOSPEL



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### THE MEANING OF THE SOCIAL GOSPEL

The "Social Gospel" is not a new religion, but is a modern development of Jesus' teaching within the historic Church. The Social Gospel is a rediscovery of Jesus' own gospel. Many have attempted to trace the Social Gospel back to Jesus and his times and even to the 8th century B.C. prophets. However, even though every age has felt a dissatisfaction with the existing social order and has attempted a social regeneration, the term 'Social Gospel' as understood by us today, is of a recent origin. The earlier ages, although void of a "Social Gospel", were not without their social spirit.

The great Hebrew prophets of the 8th century B.C. were religious reformers demanding social action. They preached justice and mercy, goodwill towards one's neighbor and humane treatment of the sick, the poor and the helpless. They condemned tyranny and the graft of men in power as extremely harmful to the welfare of mankind. They looked to a future age when their social and religious ideals would be realized.

"Emancipation from foreign tyranny, peace and order throughout the land, just and humane rulers, fertility of



the soil, prosperity for all, a glorious capital city with a splendid temple in it -- it was the social utopia of an agrarian nation".(1) Almost every aspect of human life was included in their ideals. This social hope, fired with a deep spiritual religion, they entrusted to God who was the sole mover of events. Although they dealt with individuals their concern was with their nation. They saw the necessity of uniting all their countrymen in a social order based on divine right and sanction.

The E document in the Pentateuch stressed mercy and kindness. "If thou meet thine enemy's ox or ass going astray, thou shalt surely bring it back to him. Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt".(2) Amos, compelled by the evils of his time, came forth with his message of reform. "Seek good and not evil, that thou may live; that this Jehovah, God of hosts, may be with you as you have said. Hate evil and love good, and establish justice in the gate."(3) Hosea preached love and mercy. God was a God of love and personal loyalty to him was the essential prerequisite of a perfect social order. "For I

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(1) Rauschenbusch, W., "Christianizing The Social Order", The Macmillan Co., New York, 1912, p. 51.

(2) Exodus 23:4,9.

(3) Amos 5:14,15.



desire mercy, and not sacrifice; and knowledge of God more than burnt offerings."(1) Isaiah desired of his people right life and the righting of social wrongs. He denounced the corrupt rulers of Judah: "You yourselves have devoured the vineyards, the spoils of the needy are in your houses. What do you mean by crushing my people and by grinding the face of the needy."(2) He brought scorn upon judicial injustice. "Woe to those who for a bribe vindicate the wicked, and strip the innocent man of his innocence."(3) He hated land monopoly. "Woe to those who join house to house, who add field to field until there is no space left, and you dwell alone in the midst of the land."(4) He exposed the economic evil of intemperance and luxury: "Woe to those who rise at dawn to pursue strong drink, who tarry late in the evening until wine inflames them, and lyre and harp and timbrel and flute and wine are at their banquets; but they regard not the work of Jehovah, and see not what his hands have made. Therefore my people go into captivity unprepared, and their men of wealth are famished, and their noisy revellers are parched with thirst."(5) Micah emphasizes justice, mercy, humbleness: "He hath shewed thee O man, what is good; and what doth the Lord require of thee

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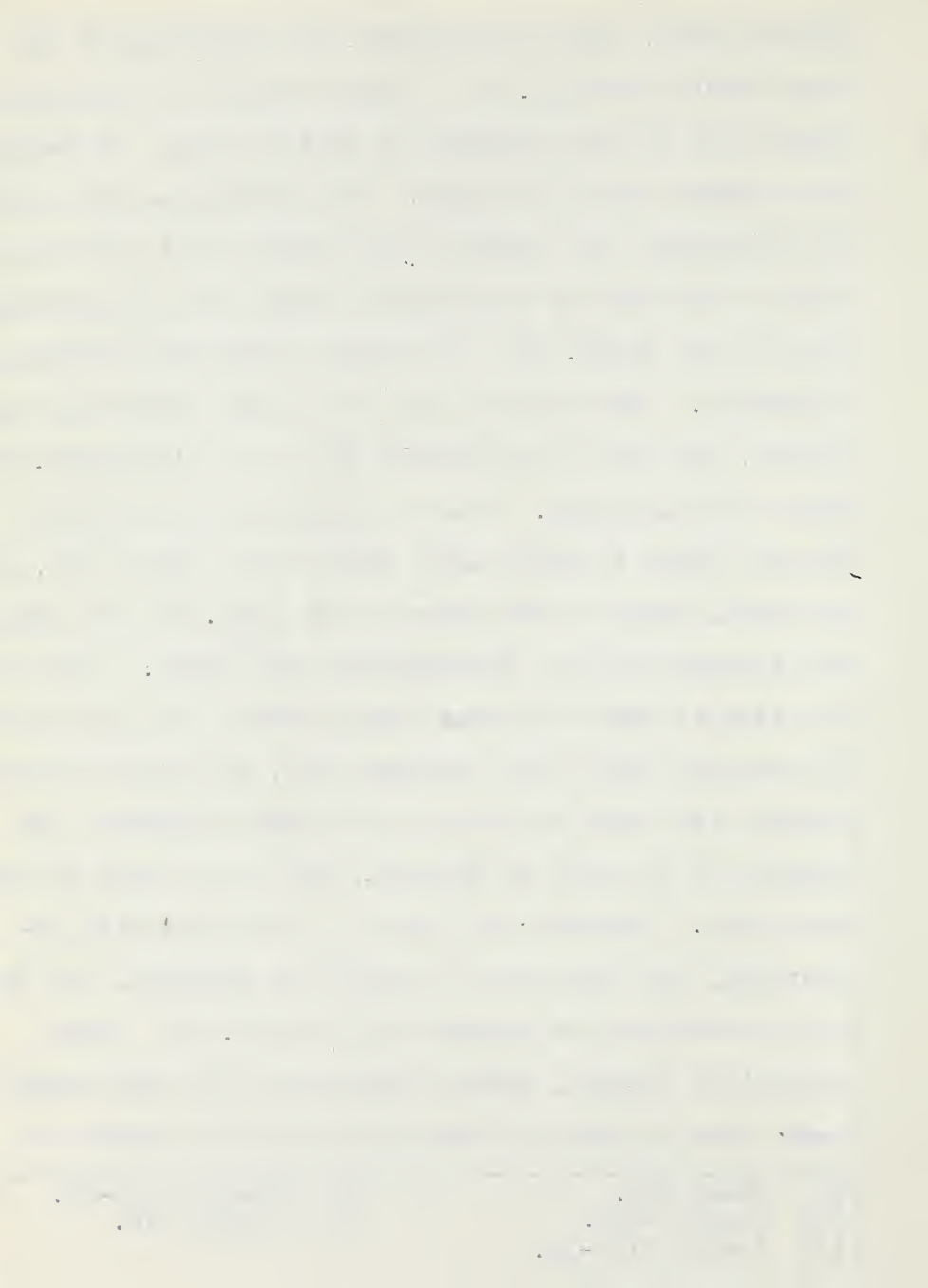
(1) Hosea 6:6.

(3) Isaiah 5:23.

(5) Isaiah 5:11-14.

(2) Isaiah 3:14-15.

(4) Isaiah 5:8.



but to do justly, and to love mercy, and to walk humbly with thy God".(1) Jeremiah preached obedience to God and righteousness: "Woe to him who buildeth his house by unrighteousness, and his chambers by injustice; who causeth his neighbor to labour without wages, and giveth him not his pay; 'But thine eyes and heart are bent only on thy dishonest gain, and on the shedding of innocent blood and on oppression and violence."(2) The Book of Deuteronomy embodies many social principles such as duties of husbands to their wives;(3), duty of parents to children,(4); duty of children to parents (5); duty of master to slaves (6); obligations of rulers (7); duty of judges (8); the ownership of property (9); measures of prevention of poverty(10)

II Isaiah's message contained a world view: "This is the Lord's command to us: 'I have set you to be a light for the Gentiles, to bring salvation to the end of the earth."(11).

"Here then we have a succession of men perhaps unique in religious history for their moral heroism and spiritual insight. They were the moving spirits in the religious progress of their nation; the creators, directly or indirectly, of its law, its historical and poetical literature, and its piety.

We have seen that these men were almost indifferent, if not contemptuous, about the ceremonial side of

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|---------------------|-------------------------|
| (1) Micah 6:8.      | (2) Jer. 22:13,14,19.   |
| (3) Deut. 21:10-14. | (4) Deut. 6:6-9, 20-25. |
| (5) Deut. 5:16.     | (6) Deut. 23:15,16.     |
| (7) Deut. 17:18-20. | (8) Deut. 1:17.         |
| (9) Deut. 23:24,25. | (10) Deut. 24:6, 10-12. |
| (11) Isaiah 49:6.   |                         |



customary religion, but turned with passionate enthusiasm to moral righteousness as the true domain of religion.

We have seen that their religious concern was not restricted to private religion and morality, but dealt preeminently with the social and political life of their nation.

We have seen that their sympathy was wholly and passionately with the poor and oppressed.

We have seen that the religious concern in politics ceased only when politics ceased.

We have seen that the true prophets opposed the complacent optimism of the people and of their popular spokesmen, and gave warnings of disaster as long as it was coming."(1)

The prophets before the Babylonian exile emphasized the significance of national life and expected the new order to come as an act of God, which was to grow out of their present conditions. Then came the Exile when the nation no longer possessed its independence, its home, its neighborhood life and social coherence. The prophets of the Exile felt that the new age, with its splendor and glory could come only by miraculous intervention. At the same time the oppressor would be punished by God.

In the post-Exilic period the life of Israel was bound up with affairs of foreign powers, and controlled by

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(1) Rauschenbusch, Walter, "Christianity and the Social Crisis", The Macmillan Co., New York, 1910, p. 41-42.



them. Their religion and thought became influenced by many new streams from without. The prophetic hope developed into what is called apocalypticism which came to dominate the outlook of the early Christians. The history of the Jewish nation itself became the working out of the implications of its social consciousness.

The world into which Jesus was ushered has been pictured for us in detail by historians and theologians: G.H.C. Macgregor and A.C. Purdy, T. R. Glover, S. Angus, S. J. Case, etc. Angus has shown the effects of the many wars upon society fought during the period between the time of Alexander the Great and Jesus. The exhaustion of national resources and loss of comforts promoted rebellion and revolution. The lands upon which armies fought lay exhausted, crops destroyed, thousands of people killed, countries plundered. Many had become slaves. Foreign capitalists exploited the subdued countries. The Roman Empire had become wealthy and luxurious which led to self-indulgence and which in turn resulted in deterioration. The middle class disappeared, which caused a huge gulf between rich and poor. Many flocked to the cities, some attracted by their beauty, places of amusement and better opportunities of making a fortune. Others left the rural areas because of the decline of agriculture. The Greeks



and Romans saw no wrong in slavery. Contributing to the dark side of the period was the stage with immoralities, the amphitheatre with its shocking gladiatorial shows and races, the refusal to give women a prominent place in society, little regard for children, especially girls, except among the Jews, the practice of abortion, the philosophy of eat, drink and be merry, greed and lust of some of the rulers, mystery religions, priestly demand of ritual and ceremony, ignorance so universal among the masses, absence of the spirit of brotherhood and love, justice and mercy on the part of so many.

Besides this dark and lurid aspect a better side did exist. Slaves were granted justice and consideration as brutal masters were in the minority. Many attempts were made to restrain the passion for the amphitheatre by Augustus, Tiberius, Domitian, Cicero, Seneca and Petronius. On the part of many domestic virtue was cherished and advocated, virginity held in high esteem, women given better education, children loved as proved by inscriptions, prostitution condemned as being a public menace and a danger to married life. Other encouraging aspects of the period can be found in the expanding consciousness of man's innate moral sense as a guide to conduct, an earnest practical sense, a growing conviction of the oneness of



humanity and the brotherhood of man. "The Cosmopolitan spirit gave rise in the Empire to gentler and humaner manners. Lecky attributes this chiefly to the humanity of the Greeks, who first revealed the beauty of the gentler virtues. The breaking down of aristocratic bigotry and tyranny. The empire took a terrible vengeance on the nobility. The civil wars caused a reversal of fortune, and wealth was passing into new quarters where old prejudices were of no account. The colonial influence, especially the concourse of strangers at Rome, the facilities for travel, the blending of populations. Finally, the coming of provincial emperors like the Flavians and the Antonines. The brotherhood fostered by the populous slave world. The bigoted pan-Roman policy disappeared; Roman citizenship was gradually extended until under Caracalla all the free were granted citizenship. The brotherhood of man in a universal republic was more actualised then that at any time since. Only one bond was lacking -- a universal religion."(1)

Out of such a period emerged Jesus who proclaimed the spirit of brotherhood and goodwill among all men. His influence has reached with immortal power across the centuries.

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(1) Angus, S., "The Environment of Early Christianity", Charles Scribner's Sons, New York, 1915, p. 65.



John Macmurray in his book "The Clue to History" asks the question, 'Was Jesus a social reformer?' He then goes on to show that the question arouses a dualist mode of thought for it implies a contrast or conflict between a spiritual world and a material world which would mean interpreting Jesus as either a social or religious enthusiast. But Macmurray says that this distinction did not arise in Jewish religions.

"It is an integral consciousness, for which social history is the content of religious experience, and social behaviour the criterion of religious reality. Jesus, like any of the Hebrew prophets, could not make a religious assertion without making a demand upon social behaviour. He could not frame a religious judgment without judging contemporary social life. And to say that Jesus was both concerned about men's spiritual life and about the conditions of their material life is to distinguish the two in a way that is only possible for a non-religious mind. For the religious consciousness a statement about society is a religious statement and a statement about God has an immediate and direct reference to society. This is the clue to any understanding of Jesus. He is not a materialist--because the dissatisfaction between the ideal and the material does not arise for him,"(1)

Jesus' teaching, then, arose in part from a religious criticism of his contemporary society.

While Jesus was still young a courageous but ascetic reformer loudly protested against the corruption and formalism of his time. From the very outset of his public

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(1) Macmurray, John, "The Clue to History", Student Christian Movement Press, London, 1938, p. 43.



ministry Jesus identified himself with this reformer, John the Baptist. However, later he disagreed in method or means although the ends in view were fundamentally the same, namely, the deliverance of the Hebrew nation by the reformation of its individual members. For John a new age was to be inaugurated which for him was the Kingdom of God and which embraced the restoration of the Davidic kingdom, the reign of social justice, and the triumph of true religion. This he announced would come suddenly at which time would arrive the Messiah who would destroy the wicked.

In contrast to this view, Jesus spoke of the Kingdom as something reigning within the hearts of people. The Kingdom of God, rather than breaking in suddenly, would come slowly by means of a change in heart and attitude.

"Because Jesus believed in the organic growth of the new society, he patiently fostered its growth, cell by cell. Every human life brought under control of the new spirit which he himself embodied and revealed was an advance of the kingdom of God. Every time the new thought of the Father and of the right life among men gained a firmer hold of a human mind and brought it to the point of action, it meant progress."(1)

Jesus worked with individuals and through individuals, but his real end was social rather than individualistic. He employed strong social forces in his method.

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(1) Rauschenbusch, Walter, "Christianity and the Social Crisis", The Macmillan Co., New York, 1910, p. 60.



So often Jesus had been regarded as a Social Reformer. He was more than that. He was a social revolutionist. Such a note characterized his teachings, yet his method was spiritual and not temporal, peaceful and not war-like. He revised the conception of wealth. True wealth meant character rather than worldly possessions. He reversed the conception of greatness--the servant of all is the greatest. His emphasis seemed to be, for the most part, upon the beggar, the outcast, the sinner. He uprooted the sacrificial system with all fasts and rites. For him religion was a thing of the heart, not ritualism. To the unfortunate he announced the dawning of a new day. We need not read far into the New Testament to discover that Jesus was poor-conscious as well as sin-conscious. His gospel was one of love and brotherhood--giving aid to the poor, healing the broken hearted, deliverance to captives, feeding the hungry, clothing the naked. For him such a conception was distinctly spiritual. Whom did he cite as an example of neighborliness and brotherhood? Not the priest, nor the Levite, but the Samaritan, a foreigner. The Kingdom of God was at hand, and when ushered in there would be no more slavery, no huge gulf between rich and poor as wealth would be diffused, education obtainable for all, no more wars, homes characterized by the atmosphere of love and every



man his brother's keeper.

We are safe in saying that Jesus' ministry was characteristically sacrificial rather than ecclesiastical or theological.

"He never propounded a creed, confession of faith or body of divinity. He treated men always as spiritual beings; and God as the Father of mankind, in whose love is the hope of life. But he did not argue even these simple theological propositions, except when he was confronted by special questioning. If we read with a fresh and open mind his instructions, we shall perhaps be surprised to discover how little there is in them about what we ordinarily call religion,-- church going, Bible reading, forms of public worship, doctrine of theology."(1)

In another sense was Jesus a social revolutionist. The Jews of his day were great enthusiasts in regard to the Messianic age. In men's minds existed a variety of hopes and expectations of the coming age which was to be introduced supernaturally. To him they turned as the one in whom their dreams would be realized. According to one conception a divinely-appointed head of the people should appear some day as a great deliverer who, being a descendant of David, should restore the ancient house of Judah. Some expected the Messiah to appear first in the wilderness and lead his followers into the Holy Land. Other

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(1) Abbot, Lyman, "Christianity and Social Problems", Houghton, Mifflin & Co., New York, p. 17.



attempted to picture the Messiah leading a revolt by means of the sword against the oppressors and slaying every one of them. This triumphal Kingdom of God was to be for Jews only, but Jesus included all people of all nations. So many pictured the Kingdom in terms of a despotism. Jesus stated that it must be characterized by the democratic spirit. The majority of men saw themselves blessed with material plenty and comfort in this new age as economic wealth was regarded as the end while religion and morality were the means. For Jesus, the end was a high ethical and religious life. The Jews hoped for an immediate and sudden inauguration of the new age. Jesus saw that it must come by gradual growth. For them it was a future age, while for Jesus the Kingdom of God was both present and future as it had begun already. "The Kingdom of God is within you".(1) "Those that do the Father's will shall enter the Kingdom."(2) "Those to partake of the Kingdom would be the pure in heart, the gentle, the poor in spirit, the peacemakers, the persecuted for righteousness' sake, with no racial discrimination.(3)

"The purpose of all that Jesus said and did and hoped to do was always the social redemption of the entire life of the human race on earth."(4)

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- (1) Luke 17:21.      (2) Math. 7:21.      (3) Matt. 25:31ff.  
(4) Rauschenbusch, Walter, "Christianizing the Social Order", The Macmillan Co., New York, p. 67.



Christianity, inspired by the teachings and influence of Jesus, was begun with a great social ideal. Instructed by Jesus in a new way of life, upheld by a new faith and hope and love, the disciples and followers, among whom were Paul, Silas, Timothy and others, went forth to proclaim the Kingdom of God upon the earth. But soon this enthusiasm was to wane. Those who listened to them and followed them were the slaves and the freedmen, the poor and the outcast.

In opposition to this new reign of justice, liberty and peace on earth, stood Roman despotism. The Christians could not visualize themselves, so few, as breaking the yoke of the vast Roman Empire. The hope of Christ's return was uppermost in the minds of the disciples and fellow Christians. With his return the new kingdom would be inaugurated. In this kingdom of God lay the hope of social perfection when the present world powers would be overthrown. They waited and watched for the Messiah to come again in great glory and power. But he did not come. Gradually early Christians abandoned the hope of a world-wide kingdom and drew a distinction between their select group and the world. They turned to forms and organizations and put their trust in them instead of in the spirit which was the case with Jesus.

Rauschenbusch is of the opinion that the social ideal



inspired by Jesus entered into a long eclipse. Yet this does not mean that the ideal was wholly obscured. He suggests several causes for this condition.

"The long eclipse of the social ideal was due to a combination of various causes. The decline of the Jewish influence deprived it of the energy which centuries of preparation had given it in Judaism. Its apocalyptic form made it unreal and unpractical. Speculative theology crowded out the social ideas by a wholly different and apparently more 'spiritual' set of conceptions. The hope of heaven absorbed the religious fervor which might have reached out for a better life on earth. The organized Church absorbed the constructive ability of Christian men, concentrated their social interest on the work done through the Church, and depreciated the religious value of the social order outside of the church. The decline of democracy within the church weakened the religious force of democratic and social aspirations."(1)

True enough, early Christianity had its social impact upon the known world at that time. Within the Christian group the poor and the sick, the widows and orphans, were cared for. By the beginning of the third century charitable help was administered through the organized church, and by the end of that same century charity began to be institutionalized -- Christian lodging houses for strangers, homes for the aged, sick and poor. The Christian Church was of tremendous social value to the lower middle class, the working class and the slaves as it gave to them some security in the corrupt economic world of that time.

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(1) Rauschenbusch, W., "Christianizing the Social Order", Macmillan Co., New York, p. 81.



"Harnack makes 'The Gospel of Love and Charity' one of the chief chapters in his account of the missionary expansion during the first three centuries."(1)

As the years of the first century passed this new religion penetrated wider and wider areas of society.

Soon Christianity was loosed from the bonds of Jewish monopoly and assimilated by its new Graeco-Roman environment. Shirley Jackson Case paints a much brighter picture of early centuries of the Christian era in regard to the social achievements.(2) The new environment insisted upon the necessity and dignity of work. Within half a century it was to be found in a great variety of occupations and professions. The character of one's service marked by fidelity and honesty excelled in importance the choice of one's occupation. At the outset, in the eyes of the Roman world, a Christian lacked social prestige. But by the second century converts among the higher classes were evident.

The outstanding social triumph of early Christianity came in the political sphere. At first Christianity had no

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(1) Rauschenbusch, W., "Christianity and the Social Crisis", Macmillan Co., New York, p. 132.

(2) Case, S.J., "Christianity in a Changing World", Harper Brothers, New York, Ch. 4.



political program except the supernatural establishment of the Kingdom of God. The Christians observed the laws of the state in so far as the laws did not conflict with their religious loyalties. Yet they did not hesitate to inform the authorities that they disapproved heart and soul with the method of administration of the state. Persecutions followed, but the Christians remained true to their convictions. Christian apologists such as Origen, Ambrose, Clement of Alexandria, Ticonius and Augustine, who opposed this existing type of administration theory, developed a new philosophy of government. They saw the need of introducing divine sanctions for administration. They insured the emperors of social security of the empire if the Christian religion were accepted and the Christian God made the supreme protector of the state. This was granted by Constantine in the fourth century. Thus Christianity was made sole divine guardian of the welfare of the state. At last the acceptance of Christianity was officially complete

According to Case,

"There is ample evidence that the Christian movement had not lost its soul when it became the official religion of the state. As a matter of fact, its social vision was broadened and intensified by the new duties it was called upon to discharge."(1)

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(1) Case, S.J., "Christianity in a Changing World," Harper Brothers, New York, p. 135.



Christianity assumed many responsibilities in the sphere of practical social work. Charitable institutions increased in number and importance. Christianity produced the impetus to introduce several social reforms. For example, it improved the conditions of and cared for unwanted children, demanded better treatment for slaves, abolished gladiatorial shows and scandalous theatrical performances. Christians aided greatly in reforming the administration of justice. The Christian Church maintained justice and order when imperial rule broke.

Europe underwent a period of darkness known as the Middle Ages (fifth century to fifteenth century) during which time the advance of the social teachings were brought almost to a stand-still. Rauschenbusch calls this period an eclipse. However, dark as it may seem, the Church did make some contributions which cannot be left unmentioned. The assurance of the security of the Roman Empire by its alliance with Christianity laid much responsibility upon the Church. But morally the church staggered, although it did not fall.

"We have a right to discount the common view that the church was 'paganized' or 'secularized' in this period. Compromise was inevitable; but on the whole, Christian moral idealism was not surrendered. Its potency is cogently illustrated by the fact that Ambrose of Milan, who in the name of God and the Church commanded the Emperor



Theodosius to penance for an inhuman deed in 390, had himself been a pagan sixteen years before. The 'Apostolic Constitutions' of about the opening of the fifth century commanded bishops to decline the gifts of those who oppressed widows and orphans, imprisoned the innocent or mistreated their slaves. The penitential system laid down heavy penalties for an increased variety of offenses, supplementing the provisions of secular law. There was in process an extensive modification of imperial laws and institutions in the direction of humane and Christian ideals which, accompanied by the proscription of pagan worship, brought a growing realization of the new imperial theocracy, a conception memorably expressed by Prudentius a century after Constantine's liberation of the Church".(1)

Throughout the Middle Ages the secular empire gradually and unconsciously yielded place to ecclesiastical one. The conception of divine authority and appointment of kings prevailed. The clergy became moral directors of both rulers and people. This high conception of kingship aided greatly in discouraging rebellion but failed to remedy the political disorders. Even though European society, after the fall of Rome in 410, was marked by barbarism the monastic communities made their contribution through their educated ecclesiastics and quiet protests. They objected to the prevailing feudal anarchy and the secularization of the Church.

"As a result, we see a series of vigorous efforts in two directions: to bring the warring barons to

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(1) McNeill, J.T., "Christian Hope for World Society", Willett, Clark & Co., Chicago, 1937, p. 9.



peace, and to extricate the church from secular domination."(1)

In the peace movement of the eleventh century clergy, monks and common people united to break the dominating power of the barons. The dispute remained unsettled throughout the Middle Ages. The one great influence upon social thought was still that of Augustine who in his "City of God" attempted to bring before men's minds the conception of a spiritual City of God which had been rising slowly in the past and which was destined to include all the kingdoms of the earth. Bishop Otto of Freising, in the twelfth century, seriously attempted to create a Christian outlook on society by going back to Augustine's "City of God".

Rauschenbusch in his book "Christianizing the Social Order", states that the real social consciousness of Christianity began to emerge from its eclipse (if I may use this term) with the birth of modern democracy. Beginning in the twelfth century there arose several religious movements, most of which were socially minded to a great extent. Among these movements were the Franciscans, Lollards, Woldenses, Taborites and Anabaptists.

"They heralded the religious awakening of the common people and their cry for the reign of God on earth."(2)

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(1) Ibid, p. 47.

(2) Rauschenbusch, W., "Christianizing the Social Order, Macmillan & Co., New York, p. 83.



The Protestant reformation concerned itself more with the salvation of the individual and based its theology on the doctrinal system of Paul rather than on the teachings of Jesus. Nevertheless it contributed greatly to the advancement of social Christianity. It was a reform. It broke the ecclesiastical powers of the church which so long held the people in subjection as it abolished many of the sacraments and denied ascetic and superstitious practices. The democratic spirit from that time on characterized the church.

"Democratic Christianity inevitably means social Christianity. In its final outworkings the Reformation changed the Church in the direction toward which the democratic movements before the Reformation had striven, and in Christianizing the Church, it set free the organized conscience of Christendom and made modern science, modern democracy, and modern social renovation possible".(1)

The lands in which Protestantism sprang up and flourished presented many new social problems. The political and economic life were passing through a transition. The old social security appeared to be uprooted by new developments in trade and industry. Unfavorable conditions of the under-privileged increased rapidly due to monopolistic prosperity and new developments in agriculture and industry. Prices soared. Poverty increased. Regardless of the greatness and importance of the early Protestant

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(1) Ibid, p. 87.



reformers, these new social problems were never grasped clearly. Such condistions remained the concern of the state rather than the church. Luther himself placed little importance on Society as a whole. He had little desire to improve the conditians of the peasants as a group. Calvin concerned himself more with particular election and particular redemption.

The beginnings of the modern spirit of the Social Gospel are found in the eighteenth century, which followed a period of Empiricism, Materialism, Rationalism, Deism, and to some extent, Scepticism. Its inspiration arose from a number of influences not all of which came from within the churches. New discoveries in science captured the thinking minds. Men such as Leibnitz and Kant saw the possibilities of Jesus' teachings educating all mankind through the various agencies of human institutions. The influence which the church did exert came from among the lower clergy who, with a concern for people, organized Sunday Schools, day schools, sick clubs, clothing clubs, alm houses for widows and clerical education societies. By means of the new historical study of the Bible the teachings of Jesus were uncovered rather than dependant upon what people said about him. Such things as the emergence of evolutionary thought, the practical influence of foreign



and home missions, the enthusiasm for democratic principles, the rapid industrial developments which improved upon old methods of production contributed to the dynamic of the new social gospel.

Chief among the exponents of the new social gospel was John Wesley whose Evangelical movements provided the impetus for the improving of conditions of working men and women and children in factories, the equalizing of wealth wherever possible, the breaking of the slave trade, the teaching of the young, the whole reorganization of the industrial system, the care of the aged, the sick and the homeless, the concern for people in distant lands, the improvement of prisons, the fight against the liquor traffic and gambling and the desire for international peace. Besides such notable reformers as Wilberforce, important for the abolition of slavery in the British Empire, and Lord Shaftsbury, remembered for his reforms in prisons, asylums, lodging houses, health, sanitation, recreation, education, mines, factories and agriculture, were Maurice, Ludlow, Charles Kingsley, Charles Mansfield, General Booth in England, Rousseau in France, Washington, Gladden, Josiah Strong, W. D. Bliss, Abraham Lincoln, Walter Rauschenbusch in the United States and the McDougalls, Robertson and James Woodsworth in Canada.



The need for a more effective impact upon society led to a closer cooperation among churches, denominations, local communities and nations. The most noteable example of this in Canada was the amalgamation of the Methodist, Presbyterian and Congregational Churches in 1925 which formed the United Church of Canada. To further the social influence of Christianity there have arisen such inter-denominational organizations as the Y.M.C.A. and Y.W.C.A., and broader and more inclusive still, organizations such as the International Missionary Council, International Council of Religious Education and International Council of Churches.

Once more the social ideal of Christianity has come to the fore which has resulted in what we term now 'The Social Gospel'.



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## Chapter II

### THE FIRST TRIBUTARY - THE METHODIST CHURCH



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No one can understand the social achievements of the United Church of Canada without an adequate appreciation of the labors and accomplishments of the Methodist, Presbyterian and Congregational Churches. Exposed to many hardships and discouragements, the early Christian missionaries of these denominations laid the foundation of the social work which issued from the three churches and later the United Church.

Methodism in Canada had its genesis in the last half of the eighteenth century and the first quarter of the nineteenth century as the result of (a) the coming of settlers directly from England, (b) the American Revolution (1776-1783), (c) the war between England and France (1793-1815), (d) the Irish Rebellion (1798), and (e) the trying years (1812-1816) in the United States. On all these occasions did new settlers come into Canada. For example, an estimated 40,000 loyalists crossed into Canada from the United States during the American Revolution. Settlements sprang up in the Maritime Provinces, along the St. Lawrence River, the Bay of Quinte and in the Niagara Peninsula. Governors saw the need of churches to help to lay the foundations of the new colonies. Methodist missionaries



accompanied these emigrants and began to preach and teach in the new settlements. The first missionary activity among the Indians was begun at this same time when the Mohawks, fearing the Americans after the civil war, came north to Canada and were granted some 700,000 acres of land along the Grand River in what was then known as the western part of Canada.

The earliest Methodist enthusiast was Lawrence Coughlan, formerly an itinerate preacher in Ireland, who landed at Conception Bay, Newfoundland, in 1765 as a volunteer worker. The conditions there were bad. The Sabbath day meant nothing; the marriage institution was regarded lightly, profanity, drinking and gambling existed everywhere. In all, morals were low. In addition people were poor and had no concern for anyone else but themselves. Here he saw a challenge. His work among these people became of such importance that in 1767 he was ordained a minister. He remained, exposed to much opposition and many hardships until 1773, when, due to ill health he returned to England. He left behind him converts who carried on the work until far-reaching success. In 1775 John Hopkins, a school teacher from England took up the missionary work where Coughlan left off, followed in turn by Rev. John McGeary in 1885. By 1804 there were in Newfoundland three Methodist



preachers and a membership of five hundred.

The foundations for Methodism in Nova Scotia were laid by the Yorkshire Methodists who arrived between 1772 and 1775 and settled in the Cumberland area. Politically they made a great contribution for they brought with them an attachment to British institutions which aided in the politics of the new land. Among the new settlers, who totalled about 12,000, were families from the north of Ireland, England, Germany and Switzerland. By 1783 Shelbourne became the home of many of the Methodist faith from New York. Here such men as Robert Barry, John and James Mann and Charles White made lasting contributions. In 1785 Freeborn Garrettson and James Oliver Cromwell began their work, and in 1792 Stephen Bamford undertook his. By the year 1791 Nova Scotia had six preachers.

The beginning of the work in New Brunswick may be traced back to 1783 and 1784 when the Loyalists arrived in Canada. With them came Stephen Humbert, a man prominent in political affairs, who stressed the importance of the Church's work in the new province. In 1791 the first Methodist preacher, John Bishop, reached New Brunswick. However, a year prior to this, a layman, John McCall, established his headquarters at St. Stephen, and travelled



from settlement to settlement holding religious services wherever possible. By 1793 he was recognized as a Methodist itinerate, while in 1795 he was ordained into the ministry. During his forty years service in New Brunswick along with his fellow preachers, he championed religious liberty.

In 1767 Prince Edward Island was given by the British Government to a number of persons in reward for military and other services. The first service held on the Island was one of thanksgiving, led by Benjamin Chappell, a former associate of Wesley's in England, who along with 250 others barely escaped death when shipwrecked off the coast. William Black, superintendent of the Methodist work in the Maritimes visited Prince Edward Island, 1783, but found conditions very discouraging. Ignorance, profanity and degrading morals existed everywhere. It was not until 1791 that another minister visited the Island at which time Rev. William Grand went across from Nova Scotia and stimulated a great religious revival. Volunteer workers followed, some of them being Joshua Newton from Halifax, Thomas Dawson from Ireland, Joseph Avard from the Channel Islands. The work grew so quickly that an appeal for Methodist ministers was sent forth. In response Rev. James Bulpit from Newfoundland arrived in 1807.



Mrs. Frederick Stephenson in her book, "One Hundred Years of Canadian Methodist Missions (1824-1924)", gives an encouraging account of the success of the work by 1855.

"In 1855 the districts of New Brunswick, Prince Edward Island, Nova Scotia and Newfoundland were organized into a Wesleyan Conference, affiliated with the British Conference, under the name, 'The Conference of Eastern British America'. With that Conference there were seventy circuits and missions, 88 ministers; 102 local preachers, 222 chapels, 393 preaching places, 1,162 day scholars, 91,114 Sunday school scholars, 11,136 members, and an estimated attendance of 65,690 at public worship."(1)

In 1884 this conference was merged into a more comprehensive conference, known as the Methodist Church of Canada.

It has been suggested that Methodism reached Quebec as early as 1759 at which time some lay preachers in General Wolfe's army proclaimed the Gospel. However, this is more a probability than an absolute fact. We do know that an Irishman and local preacher by the name of Tuffy landed at Quebec in 1780 with the 44th regiment and immediately began preaching to the godless soldiers, the neglected and care-less immigrants. Tuffy returned to Ireland three years later and no permanent work established, yet his influence proved extremely helpful, especially upon army personnel.

The first Methodist preacher in Lower Canada was

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(1) Stephenson, Mrs. F.C., "One Hundred Years of Canadian Methodist Missions, 1824-1924", Missionary Society of the Methodist Church, Toronto, 1925, p. 28.



Lorenzo Dow who arrived in 1799 from New York to carry on work along the southern border. In 1802 Joseph Sawyer came to Montreal, followed by Samuel Mervin in 1803 and Martin Ruter in 1804. In 1806 the Lower Canada District of the Methodist Church was formed. With Coate's arrival in Quebec in 1807, permanent work was established. The succeeding years saw new workers arrive, some being Jacob Heck, Peter Langlois, Sergeant Webster, as local preachers as well as several Wesleyian ministers.

The first sign of Methodism in the wilderness of Upper Canada appeared in 1778 when Paul and Barbara Heck, with their sons, Mr and Mrs. John Lawrence and David Embury settled at Augusta. In the new settlement these people assumed the leadership. In 1788 a young school teacher by the name of Lyons established himself in the Bay of Quinte settlement. He discovered very distressing conditions -- much ignorance, low morals, sin prevalent everywhere and no public worship. Immediately he set forth the Christian ideal in the school room, visited the parents with the hope of improving home conditions and began Sunday services. His labors proved extremely helpful to the settlers of that district. That same year James McCarty arrived in Upper Canada. William Losee followed in 1790 and entered the ministry the next year, thus being the first ordained minister.



in Upper Canada. In 1792 he built the first church in Upper Canada.

While this work progressed in the Bay of Quinte Settlement, Major George Neal gave of his energy and time in the Niagara district. The first ordained minister, Rev. Darius Dunham, however, did not come into this particular settlement until 1795. In 1799 Nathan Bangs began work in the Thames settlement. Wherever Bangs went the ignorance, loose morals, lack of appreciation for spiritual things caused him great concern. These were the conditions that existed not in one settlement but in almost every settlement in the new Canada. These were the conditions that challenged the pioneering spirit of the early Methodist workers.

From the time that these earliest Christian enthusiasts set foot upon Canadian soil they were faced with the task of bringing a new way of life to the Indians who did not know the white man's language, customs nor his God. The Indians could neither read nor write; their food and clothing were crude; their houses were wigwams; their natures vicious at times. The missionaries never once hesitated to believe that by the aid of God these natives could be shown a more excellent way, helped and rescued from such conditions. When the Indians did become Christians their old



way of life did not satisfy them. They wanted real homes, schools and churches.

The work among the Indians was taken up on no small scale. The missionaries' field of labors extended from Old Canada to the Great Lakes, north around Lake Winnipeg, across the prairies to the foothills of the Rockies, and beyond the mountains to the Pacific.

As was the case among the white settlers, the work was begun among the Indians by volunteer workers and itinerate preachers. The earliest of such work began among the Mohawk tribe along the Grand River, the beginning of the nineteenth century. Edmund Stoney, a shoemaker living near this tribe, was disturbed greatly by the deplorable state of the Indian settlement. As a result he began preaching to them and doing personal work among them. The Mohawk chief, Davis, opened his home for services. Soon several Indians had been converted.

In 1823 another volunteer worker, Seth Crawford, came to Grand River. Here he devoted his life to the Christianizing of the Indians. He taught their children, raised their standards of living, lifted their morals and increased their spiritual life. Many Indians, one of which was Peter Jones, in turn dedicated their lives to Christian



work, among their own people. The first Indian Methodist Church was built by Indian converts in 1824 in a Mohawk village on the Grand River Reserve. It was used for a day school, Sabbath school and preaching services.

John Carey, his heart touched by the poverty, ignorance and heathen customs among the Mincey Indians, came to their settlement in 1824. The next year, Torry, hearing an appeal for help from Carey, came to his assistance. A school and church were built which meant much in the life of that Indian reserve.

The Mississauga tribe, known for its paganism, beastliness, drunkenness and filth, wandering about the shores of Lake Ontario, 1823-1824, came into contact with the Gospel for the first time at a Mohawk camp meeting. This roaming tribe, instructed by Peter Jones, learned how to clear and till the land and raise crops for themselves.

Slowly, but successfully the work progressed. Drunkenness, laziness and filth disappeared to a great extent. Indians, being influenced by the Gospel became sober, industrious and clean. Their lodging places, once dirty, dark and overcrowded, wigwams, became comfortable log houses. Pagan worship, magic and witchcraft ceased. Church attendance increased; children were sent to school; tribes, once



enemies, became friends. Numerous Indian converts became missionaries to their own people, showing and leading them into a more Christian way of life. Similar work continued among other tribes throughout Upper Canada. Conferences were held, appeals made for more workers and financial aid; camp meetings proved successful; Indian work expanded. More schools and churches were built; the Bible and hymns were translated into the native tongue.

Grape Island Industrial School in particular is worthy of note. Due to the labors of Elder Case, industrial work among the Grape Island Indians was undertaken.

"They must be taught how to live. Mr. Benham, as manager and teacher, instructed the Indians and helped them in their first attempts at agriculture. Miss Barnes, in addition to the ordinary school work, taught sewing, knitting, straw-hat making and cooking. The mothers were assisted in their home making and housekeeping as they changed from life in the wigwam to the possible comforts of settled living. They received valuable instruction regarding the care of children and the general health of the family. Houses with their well-kept gardens; comfort and joy in their homes; the absence of the Indian's greatest temptation--intoxicating liquors; and the change in the general appearance of the people, made Grape Island famous. Miss Hubbard carried on the same work at Rice Lake as Miss Barnes was engaged in at Grape Island."(1)

The work in Upper Canada expanded, reaching as far as Manitobaulin Island, Sault Ste. Marie, Fort William and along the south shore of Lake Superior.

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(1) Ibid, pp. 70,71.



The task of civilizing the Indians proved a very difficult one as their hunting grounds were transformed into farms by white settlers, while cities and towns sprang up. To aid in this task more industrial schools were built in which Indian boys were taught useful trades and methods, housekeeping, knitting, spinning, and a common English education for all.

Throughout the remaining years of the nineteenth century the work expanded northward around the Hudson Bay and westward to the prairies. Again similar problems were faced, similar means of overcoming them attempted and similar results achieved. In these areas labored the McDougalls, Rundle, John Ryerson, Henry Steinhauer, Hurlburt, Brooking, John McClean. The coming of the North West Mounted Police and the Canadian Pacific Railway, the former in keeping law and order, the latter in enabling more settlers to journey westward, aided greatly the work of the missionaries. Wherever possible churches were erected, day schools and boarding schools built, hospitals opened and farming encouraged. Winnipeg, Brandon, Norway House, Edmonton, Lac La Biche, White Fish Lake, Oxford House, Nelson House, Rocky Mountain House, Red Deer, Morley were among the centres of such activities.

One who shall ever be remembered for his missionary



activities in Alberta is Robert Rundle. He labored in Alberta for eight years (1840-1848). The fruit of his labors may be exemplified in the case of the famed Cree chief, Maskepetoon who was a brutal warrior when Rundle first met him. Influenced by the missionary's life and teaching, he became a peace-loving Indian. After his conversion the Blackfeet tribe murdered Maskepetoon's father and several of his friends. While the Cree tribe desired revenge, Maskepetoon refused to go to war. Some years later when he and his tribe were encamped near what is now Wetaskiwin, a group of Blackfeet Indians passing by on their way to Fort Edmonton asked for a truce.

"He called for his best horse to be brought; then he summoned the murderer to come before him, and as he stood in great fear, Maskepetoon said, 'You killed my father. The time was when I would have your blood, but that is past, You need not fear. You must now ride my horse and wear my clothes. You must be a father to me!' Then the Blackfoot cried, 'You have killed me my son'."(1)

Again a similar tale may be told of the work among the British Columbia Indians. The first work was begun in 1859 by twelve volunteers who went to British Columbia to open missions for prospectors, miners, Indians and new settlers. The conditions among the Indians were appalling as elsewhere.

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(1) "Rundle in Alberta, 1840-1848", The United Church of Canada, 1940, p. 32.



"There were those who boasted of having stood ankle deep in the blood of their enemies; others who had seen almost whole bands either killed or taken captive; medicine men who held in terror all with whom they came into contact; dog feasts where dogs were eaten and where human corpses were devoured slavery and witchcraft with their cruelty and torture; helpless old people left to starve and to die on lonely islands or in desert camps; wars that either killed or made captive all the enemy; whiskey drinking by men, women and children with death following every debauch; no privacy of home life; women held as chattels to be sold or bartered; potlatching and debasing ceremonies; nothing in Paul's description of heathenism was omitted in the practice of the Coast Indians."(1)

Strong appeals were sent out for missionaries to go to the western coast and help to improve the standards of living by means of the Christian Gospel. A fine response followed. Among the missionaries journeying to British Columbia were W. H. Price, Thomas Crosby, Charles M. Tate, Rev. A. E. Russ. It was not long before others, possessed of the spirit of Christ made their northward journey, both in the interior and along the coast. Into those distant and lonely spots they carried the Christian teachings, administered medical aid, established places of learning and raised the moral standards.

The noteworthy achievements in this province consisted of the building of Indian Schools and the medical work. At Chilliwack, under the capable direction of Mr. and Mrs.

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(1) Stephenson, p. 141.



Tate, the Coqualeetza Institute was opened in 1886. Since the year of its opening the Institute was successful in winning many prizes at provincial exhibitions. In 1891 the Simpson Boys' Home was established. Then followed the Kitamast Home in 1893.

Prevalent among the Indians was much uncleanness, epidemics of measles, scarlet fever and influenza. Due to the lack of medical aid, sickness, sorrow and death, came to the homes of both Indians and missionaries. Doctors were needed urgently. The first medical missionary, Dr. Bolton, arrived at Port Simpson in 1889. He found it his task to visit the fishing villages along the coast and give medical aid to as many as possible, regardless of several limitations. Here are his own words:

"I have treated over fifty-four hundred patients. A great deal of suffering has been relieved, and perhaps some lives saved; but lack of proper means cripples us in the work. So many surgical cases need antiseptic operations and dressing, with warmth and good air; other cases need care and food such as they cannot have in their homes. In cases of visiting patients, I have had as many as a dozen here at one time, all lodged in tents on the beach; or, a little better, roofed in by the guest house of the Hudson Bay Company."(1)

Plans were laid for the building of a hospital which reached completion in 1892. The Woman's Missionary Society supplied nurses. Grants were received from the Dominion and Provincial Governments. Contributions and gifts came in

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(1) Ibid, p. 196.



from Indians, white patients, friends and even from the missionaries themselves. Soon branch hospitals were established, one at Essington in 1895, another at Rivers Inlet in 1897. That same year Dr. J. A. Jackson went to Bella Bella, succeeded by Dr. R. W. Large the following year. In 1902 the first hospital at Bella Bella was erected.

The medical work proceeded not without difficulties. Dr. Large found tuberculosis a strong enemy. He overcame this to a great extent by means of lecturing, practical advice and education. Witchcraft, Indian medicine, witch doctors, superstition and fear proved huge stumbling blocks to the application of medical science. As the coast area opened up more hospitals were built at Rock Bay, Van Anda, Alert Bay and Prince Rupert. By 1900 the interior was blessed with similar work indebted for its beginning to Dr. and Mrs. Wrinch at Kishpiax. The work spread to Hazelton where a hospital was opened in 1904, and thence to other centres. In these areas Indians, trappers, prospectors, miners, Hudson Bay employees and travellers all benefited greatly from the services which the doctors and nurses by means of their hospitals and medical knowledge stood ready to offer.

The progress of the work must be determined not by the



heights which the Indians have attained but by the depths from which they have come. The period of adjustment was a difficult one for them due to illiteracy, industrial backwardness, isolation and limitations of reserve life, power of tribal laws and customs and the harmful influence upon them by many of the white people.

The Church and Government cooperated in the Indian work. The Government saw the need of schools and education, medical aid and hospitals. Appropriations by the government were given, the first in 1870. The following extract from the report of the Department of Indian Affairs for the year ending 1924 portrays vividly the educational work carried on by the Government in cooperation with the Methodist and other denominations:

"The training of the younger generation of Indians continues to be one of the important activities of the Department of Indian Affairs. Closer association with the four churches actively engaged in the work has resulted in better and more standardized maintenance and instruction for the 13,872 Indian children that were enrolled during the year. There was a record parliamentary appropriation for Indian education of \$1,943,702.

Larger appropriations have permitted the replacement of old equipment and the engagement of better qualified teachers.

During the past fiscal year 5,673 Indian children were maintained and educated in the residential schools. .... An awakened interest in education on the part of Indian communities has resulted in more applications for admission to residential



schools. ... Indian children throughout Canada are studying more advanced work than in the past."(1)

In order to combat diseases, especially tuberculosis, the government aids the church in every possible way by providing funds, helping to give the Indians a knowledge of disease and suggesting methods of prevention.

As a result of the successful work that is carried on by the Methodist Church among the Indians the time came when the government could grant special rights and privileges to them which was impossible in previous years. An indication of the progressive development among the Indians was the granting of the privilege to elect a council on many of the reserves instead of following the old practice of hereditary chiefs. A good example of this was found on the Six Nations Reserve, Brant County, Ontario. Here in 1924 a council was elected by ballot, with every male over twenty-one years of age eligible to vote. Said Lt. Col. Morgan:

"This change is the turning point in the history of the Iroquois nation; it is the change from paganism and lack of progress to Christianity and better things among the Six Nations Indians."(2)

In 1920 the Indians Enfranchisement Act was passed which provided:

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(1) Stephenson, p. 242-244.

(2) Stephenson, p. 249.



1. That any Indian may apply for enfranchisement. The application will be considered by a committee composed of a representative of the band of which the Indian is a member, a local Government representative and the Minister of Indian Affairs.
2. That any band may apply for enfranchisement through its Elected Council. The whole matter of enfranchisement must be put before the band and all eligible to vote in electing the Council shall vote by ballot as to whether enfranchisement will be applied for."(1)

By 1924, 1,124 Indians were enfranchised.

"Throughout the Dominion the Indians are grouped into agencies, with an agent for each. The staff of an agency usually includes various officers in addition to the agent, such as the medical officer, clerk, farm instructor, field matron, constable, stockman, etc., according to the special requirements of the agency in question. At many of the smaller agencies in older provinces where the Indians are more advanced, the work is comparatively light, requiring only the services of an agent. The work of the agencies is supervised by the Department inspectors, each inspector having charge of a certain number of agencies."(2)

The social work of the Methodist Church in the cities has been an important factor in the life of Canada. In the cities two distinct types of work developed -- "The Institutional Church" and "The Mission". According to Edward Judson the former:

"is an organized body of Christian believers who, finding themselves in a hard and uncongenial social environment, supplement the ordinary methods of the gospel, such as preaching, prayer meetings,

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(1) Stephenson, p. 249.

(2) Ibid, p. 251.



Sunday schools and pastoral visitation, by a system of organized kindness, a congeries of institutions, which by touching people on physical, social and intellectual sides will conciliate them and draw them within reach of the gospel."(1)

Many churches developed institutional features which varied from a small club room to a well-organized building.

The Mission was established in a poor section of a city to help the needy. In every city the needs were great. For example in Toronto there existed large areas of un-churched masses, drunkenness and gambling, social vice and filth, poverty and huge slum areas where children's playground was the street. These conditions were prevalent among many of the new Canadians. The other side of society failed to see the needs. Facilities were needed urgently to aid in overcoming these conditions and to counteract the influence of the existing evils. Those possessed of a vision saw too the needs of caring for and training children besides that which they received in their homes. As a result there sprang up the Missions, the institutional churches and social settlements.

Serving such groups of people, Fred Victor Mission Society, Toronto, and All People's Mission, Winnipeg, were the most notable. Reading rooms, gymnasiums, manual training

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(1) Woodsworth, J.S., "My Neighbor", The Missionary Society of the Methodist Church, 1911, p. 306.



and athletic clubs for the boys, kitchen garden, gymnasium, cooking school, junior and senior clubs, serving classes, elocution and Bible classes for the girls were provided. The Fred Victor Mission with its many and varied activities for the young included also an inquiry office and employment bureau, large and capable staff, mothers' meetings with their profitable conversation, instructing in sewing, sale of clothing and fuel at reasonable prices, visitations, Gospel wagon and extensive correspondence.

With a slight difference in method and people whom it served, all People's Mission, Winnipeg, carried on just as effective work. Controlled by the Methodist City Mission Board, Winnipeg, its organization consisted of three churches, four institutes or neighborhood houses, three homes and a large staff including the superintendent, one ordained minister, eight deaconesses, three theological students, four kindergartens, one director of boys' work, two students in training abroad, two young women in training, two caretakers and about one hundred volunteer workers from Wesley College, Methodist Churches and the city generally. The departments of work included a kindergarten, girls social and educational classes and clubs, boys social and educational classes and clubs, gymnasium and baths, libraries, night schools, concerts and lectures, people's Sunday



meetings, women's meetings, men's associations, relief, friendly visiting, immigration chaplancy, religious services cooperation with other social agencies, investigation, publicity, training workers, assisting other churches and an experimental station.

These are two examples of what the Methodist Church undertook in the large centres of the Dominion during the years previous to church union.

Within the Methodist Church Boards and Committees were formed and conferences held to deal more effectively with social ills, namely the liquor traffic, commercialized amusement, venereal diseases, inadequate child care, juvenile delinquency, feeble-minded, indecent books and pictures, political impurity, industrial unrest, broken homes, divorce and racial hatred.

At the General Conference of 1902, in Winnipeg, the Department of Temperance, Prohibition and Moral Reform was organized. Each annual conference elected a standing committee on Temperance and Moral Reform to oversee the work within that conference. It was to offer suggestions, bring about definite action and report both to the annual Conference and General Conference Board. The Temperance Committee of each annual Conference nominated for each



district a District Temperance Secretary who would give direction, inspiration and assistance in the work of the Department throughout the district. The Quarterly Official Board on each circuit also appointed a committee on Temperance, Prohibition and Moral Reform to have general oversight of that work within the bounds of the circuit. One and sometimes two or three Field Secretaries were employed who were to devote their time to the entire field. They were to travel from place to place, give guidance and information and strengthen the work of the Department by connecting the local work with head office. Besides these, specialists in moral and social reform were employed when the need arose. At the General Conference of 1915 the Department of Temperance, Prohibition and Moral Reform was changed to the "Department of Social Service". The work of this Department and that of Evangelism were brought together to form the Department of Evangelism and Social Service which remained until the time of Union.

These workers carried on with the thought that:

"All the woes of perdition lurk in the bar room. All that conspires against decency of living, peace at home, good of country, progress in achievement, honor in men, purity in women, and hope in humanity has there its haunt. Ruin writes its record. Despair and death are the closing chapters ... One institution which outrages the divine law of love will never obey the policy



regulations of men. Inherently evil, it cannot be reformed. It must, therefore, be destroyed. Our purpose is its extinction; our battle cry, 'Emancipation!'

One means of striving towards total abstinence in the Dominion was by means of the Pledge--signing campaigns which they introduced in churches, Sunday schools and young peoples' organizations, the members of which were to pledge themselves to avoid such evil conduct as drunkenness, buying or selling spiritous liquors, or drinking them. The Methodist Church sought to banish intoxicating liquors from the land, both by discouragement of its use and the prohibition of its manufacture, importation and sale. They continually emphasized the evils it caused.

Besides all the sad havoc caused by strong drink to the individual, in the destruction of physical constitution, moral conscience, intellectual conceptions and spiritual concern, and to the home in the ruin of its love, its comforts and its happiness, there are unanswerable reasons from science, commerce and industry, as well as the community and national effects of the legalized liquor traffic, which must compel every intelligent person to renounce forever all beverage use of intoxicating liquors."(1)

It was the desire of the Methodist Church to investigate the existing legislation in every province and conduct campaigns for improved legislation to combat the liquor traffic. The department gave careful attention to complaints of violation of the License or Temperance Laws in every province, investigating them and, if sufficient evidence was gathered which proved that the law had not been adhered to, it saw to it that the suspected parties were convicted and

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(1) "Living Issues in Moral and Social Reform", Temperance and Moral Reform, Methodist Church of Canada, 1911-1912, pp. 12 and 15.



punished. The Church emphasized no less the abolishing of the sale of liquor in militia camps. The department exerted every bit of influence possible in the Local Option campaign within the communities across Canada and urged the citizens of every municipality to seek earnestly to bring Local Option into effect.

In commercialized recreation and amusement the Church encouraged that which was of good and discouraged that which was of evil for both adults and children, as it realized that this part of an individual's life determined to a great extent his moral character and social behaviour. Proper supervision of playgrounds, public baths and all places of amusement was stressed. The theatre, a great influential institution upon Canadian life should be clean, uplifting, moral and wholesome. In many instances, on investigation, this was not found to be the case for vulgarity, filth, suggestiveness, immorality, seemed to be the dominant notes. Appeals were made to the Moral and Social Reform Council of Canada to investigate theatre conditions, and they in turn to urge the Federal authorities to impose a censorship upon all theatres.

The Church recognized its duty in defending the Sabbath as a day of rest. To this end, the Lord's Day Alliance was meeting with considerable success. The Church



heartily recommended the Lord's Day Alliance to its people.

Gambling was nothing less than a tragedy for by it splendid youth all over the land ended in complete ruin. In no uncertain terms did the church denounce gambling, especially that at the race tracks. Here is the general feeling expressed at the annual meeting of the Board of the Department of Temperance, Prohibition and Moral Reform, 1912:

"This Board, realizing the immense importance of immediate effort to secure most necessary amendments to the criminal code with reference to race track gambling, and having sympathetic resolutions from all our annual conferences, most strongly commends this campaign and directs our officers to heartily cooperate in every possible way."(1)

Canada was one of twenty-one nations to sign an international treaty to carry on a war against prostitution. Therefore, the Methodist Church, in cooperation with other organizations and churches, resolved to intensify her warfare against the same evil. There was the need for education along the lines of social purity. The Church urged fathers, mothers and teachers to abandon the method of silence in regard to sex, but warn and educate children to take a healthy and clean attitude rather than for them to learn by means of vile ways on the streets. Helpful pamphlets, magazines and books were published. The method of prevention was recognized as being superior to that of cure. A series

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(1) Ibid, p. 36.



Purity Conventions were held in many centres throughout the Dominion. Careful investigation of existing conditions were promoted. Interviews were held with the municipal, provincial and Federal authorities urging them to amend the criminal code wherever it would aid in safeguarding girls and women.

Many encouraging results were obtained by redemptive work sponsored by the Church. This was not done so much by the erection of large institutions but rather by securing furnished redemptive homes in some of the large cities to which girls and women in sore need were brought, given medical, moral and spiritual help, then placed under the care of Christian women who would be to them as mothers or friends. When a time was thought fit these women were allowed to start life over again in self-respect and self-support. A similar method was employed in dealing with venereal diseases.

The Church, after it investigated the conditions of children, especially in the cities, and discovered the appalling infant mortality throughout the whole of the Dominion, resolved on several occasions to recommend to and cooperate with the Federal and Provincial Governments to further child welfare, to establish a juvenile court in



every Canadian city, and to build industrial homes for delinquent and feeble minded children. For example the mortality rate in Toronto of infants under one year old for 1908 was 191.4 and for 1909 was 220 in every 1000 births. The enormous death rate in most cities was due to unhealthy surroundings such as dirt, squalor and misery in the home of the child. The Methodist Church urged its people to take a practical interest in these conditions and to remedy them. Further, the Board of Moral Reform of the Methodist Church cooperated with the Presbyterian Board of Social Service in this very work. The building of institutions was advocated and achieved to a great extent. This undertaking included such institutions as The Maritime House for girls located at Truro, Nova Scotia, The Children's Home and Day Nursery in connection with Earls court Church, Toronto, and the Edmonton Social Service Home.

In the realm of politics the Church urged upon its members:

"the duty of opposing electoral corruption in every form and of maintaining the following principles:

1. It is the duty of every citizen thoughtfully and seriously to discharge the full responsibility of citizenship.
2. The law of righteousness, which is recognized as imperative in the business and spiritual world, rules also in the sphere of politics. The assumption of a double standard must be repudiated.



3. The interest of the nation is supreme, it should not be subordinated to party, sectional or selfish considerations.
4. The ballot is sacred. The franchise is a solemn trust, not to be bought and sold, but to be exercised as a civic responsibility and as in God's sight.

We also suggest that all pastors deal with this subject in their pulpits at appropriate seasons."(1)

In seeking a solution for the industrial and economic problems such as industrial unrest and unequal distribution of wealth, the Church stressed and supported fraternal co-operation. On the other hand it opposed anything tending toward a social collectivism which freed the individual from his definite personal responsibility to God on the grounds that it was injurious to the moral basis of civil society. Self-adjustment, self-inspection, self-control were needed as much as actual laws.

The protection of the home and the solemnization of marriage was a significant part of the church's emphasis. To this end it cooperated in full with the government.

Within the church a Brotherhood movement was formed, the meetings of which were social, practical and helpful. The speakers and members did not attempt to change the social pattern without the action of the state, thus they found it

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(1) Ibid, p. 52.



necessary to link themselves with national organizations. The Brotherhood groups contributed greatly to the working force of the Church in both urban and rural areas.

Nor were the women of the Methodist Church idle. Organized as the Woman's Missionary Society, they exerted a tremendous influence in the applying of remedies for social problems and contributed greatly in stimulating interest, giving financial aid and actual constructive work. They assisted in the financing and operating of French Methodist Schools as for example, the French Methodist Institute, Montreal, and the Protestant Home for French children. The Methodist Orphanage, St. Johns, Newfoundland, was in part their responsibility. In addition, their energies extended to the Chinese Rescue Home for girls at Victoria, British Columbia, All People's Mission, Winnipeg, Galacian Mission at Pagan in northern Alberta, the Italian Mission in Toronto. Among the women of this vast organization were such names as Mrs. James Gooderham, Mrs. Williams and Mrs. Strachan, all of whom were devoted members of the Society. They recognized its grand possibilities and helped in many ways to give the W.M.S. form and life.

In 1907 the energies of the Social Service Department of the Methodist Church were brought into a harmonious union



with similar departments of other denominations in Canada to form the Social Service Council of Canada. Thus through united efforts the influence of Christianity was brought to bear upon every moral issue involving the Canadian citizen.



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### Chapter III

#### THE SECOND TRIBUTARY. - THE PRESBYTERIAN CHURCH



## Chapter III

### THE SECOND TRIBUTARY - THE PRESBYTERIAN CHURCH

The Presbyterian Church was equally as great as the Methodist Church in its social endeavours. It also sought to enter every open field of service to the Canadian people. The task undertaken by both churches was a common one. The achievements of both were more the result of cooperative rather than isolated efforts.

The Presbyterian Church of Canada owes its origin to several streams, the earliest of which came from France during the early years of the seventeenth century. The French Huguenots who settled in Acadia and later in Quebec promoted this stream of influence. From Holland and Germany in 1749 came a large number of German-speaking Presbyterians who settled in Nova Scotia. Following the American Revolution a similar group which belonged to the United Empire Loyalists, crossed the border into Canada and made their homes primarily in the eastern part of Upper Canada. The more dominant elements of Presbyterianism consisted of the Scottish and Irish who came both directly to Canada and indirectly by way of the United States. Missionary activities undertaken by American Presbyterians of Scottish and Irish origin were numerous both before and after the Revolution.



In several areas in Canada congregations of American origin sprang up and flourished.

By the beginning of the eighteenth century the missionary activity expanded. The results achieved were similar to those of the Methodist Church. Little time passed before schools were opened in which the children learned grammar and the alphabet, and later courses of University standard. By 1775 Presbyterianism had been established sufficiently that it became nationally organized. Notable among the missionaries were such men as Dr. MacGregor who arrived at Pictou, Nova Scotia, in 1795 and Dr. Thomas McCulloch who came to Pictou in 1803.

The pioneering spirit which captured the hearts of men and women caused a great migration westward. The laying of the Canadian Pacific Railway aided in this as it opened up new agricultural land. For example, during the first fifteen years of our present century 3,000,000 immigrants made Canada their home. The Church assisted the new Canadians to overcome the social, economic, moral and spiritual perils of their new environment.

In the Maritime provinces the work progressed steadily. By 1875 fifty-three missionaries were at work, including 36 catechists for English and Gaelic. Eighteen years later



ordained fields numbered 21, student fields 51. The work expanded until by 1903 there were 34 ordained fields and 47 student fields, and in 1924, 46 ordained charges.

The industrial and railway cities created problems of their own. As a partial remedy community houses were established by and through which the Church might exert its influence. The one in Sydney was a good example.

At the same time French Evangelization, under a separate Board until 1912, constituted part of the missionary enterprise. The French Canadian Society was formed in Montreal in 1839 and reported 50 active stations in 1845. In 1876 a Mission House was established in Montreal and in 1877 a French Church was opened.

In Ontario the work consisted chiefly of lumbermen's missions. Into the lumber camps went the missionaries as did Joseph Gardner and Allan Findlay. Here they found Italians, Greeks and Scandinavians with their problems of readjustment.

The new settlers upon the prairies, their constant conflict with the Indians and isolation from what was then the civilized and eastern part of Canada created an urgent need for socially-minded churchmen. In 1851 John Black



responded to the call. Upon the prairies he labored for thirty years until his death. Many others soon followed before the turn of the century, some of whom were James Nesbet, John MacKay, George Flett, Hugh McKellar, A. B. Baird, D. G. McQueen, Dr. James Robertson, J. C. Herdman, J. H. Cameron, John Herald and Charles McKillop.

The Rockies proved no barrier for adventurers in search of gold, nor were they to hinder the missionary. Among the first sent out by the Presbyterian Church was John Hall who in 1861 began work in Victoria. Thomas Somerville succeeded him in 1865 and he in turn was succeeded by Donald Fraser in 1884. The Church responded to the call of the Klondike. It sent such men as R. M. Dickey, John Pringle and A. S. Grant. The people among whom they labored represented many nationalities and creeds.

In order to grasp a picture of the development of the missionary enterprise it might be well to note a few figures. In 1875 there were 169 mission fields in the western section and 53 in the eastern section. The most rapid expansion of the work west of the Great Lakes took place during the period in which Dr. Robertson was serving in this area, 1881-1902, and the years immediately following his death. In 1913, the year in which the Home Mission work



reached its peak, 1,150 fields received aid. Since that year a decrease was noticeable due to similar activities by other denominations.

Until 1907 all activities in the realm of Social and Moral reform were included among the duties of the Home Mission Board. In that year the Department of Temperance and other Moral and Social Reforms was organized. In 1911, its name was changed to read: "The Board of Social Service and Evangelism". In 1915 it amalgamated with the Home Mission Board but retained the combined title, "Board of Home Missions and Social Service".

The missionary work among the Indians undertaken by the Presbyterian Church was not as extensive as that carried on by the Methodist Church. Most notable among the Indian missionaries of the Presbyterian Church was James Evans. At Norway House, Manitoba, he introduced his syllabic alphabet which enabled the Indians to read for the first time. Later the characters were adjusted to other Indian languages. The use of this new alphabet contributed greatly to the education of the Indians.

The chief mission to the natives of Canada consisted of Residential and Day Schools which exerted a great civilizing influence upon the Indians. The Government assisted



these schools by providing financial aid. In several cases buildings were erected by the government. Some of the farms in connection with the schools were owned by the government, and a farm instructor provided where such was necessary.

Up to 1919 the chief Indian boarding schools consisted of:

1. Cecelia Jeffrey School with an enrollment of 68. Here the Indians showed good progress.
2. Portage Boarding School which possessed good buildings, adequate equipment and a farm and garden. 84 pupils were enrolled and satisfactory work carried on in all departments.
3. File Hill. 66 pupils were enrolled and progress good
4. Crowstand opened in December 1916, with an enrollment of 29 pupils.
5. Round Lake produced an excellent report. A farm instructor was obtained from the government, bars and liquor stores closed, improvement made on the Indian homes and farms and much loyalty shown to the Empire.
6. The Indian work on the west coast consisted of two Boarding Schools, Alberni and Ahausht, and a mission with a day school at Ucluelet. In 1918 the school at Round Lake was enlarged and improved. By 1920 Indian work flourished at 20 different centres with approximately 600 children enrolled in seven boarding schools and five day schools. In addition the church ministered in part to 40 reserves with about 4,500 Indians under its care.

Responsible to a great extent for these undertakings was the Women's Missionary Society which provided much clothing for the Indians, financial aid to the schools and



the securing of volunteer labor.

The task of caring for the immigrants steadily mounted each year when, for a short interval, the number decreased. During the nineteenth century and the first eight years of our present century the greater percentage of new Canadians settled in the eastern provinces. By 1909 fifty per cent of the immigrants were pushing westward. The majority of these new Canadians who took up residence in industrial cities, mining towns, lumber camps and on farms had little or no connection with a Christian organization. The Presbyterian Church undertook an active campaign by means of which it sought to improve upon the social and religious life of the community. By means of immigration chaplains and volunteer workers of the Stranger's Department all newcomers who claimed to be Presbyterians and those adhering to no religion were met at the time of arrival, interviewed and aided in adjusting themselves to their new surroundings. If possible they were given an interest in some church organization. For example, in 1915 Rev. Jno. Chisholm, in charge of a Mission in Montreal, met all boats coming into that city and reported 380 names for the year. In 1913, for the whole of Canada, 10,897 new citizens were visited by representatives of a congregation and welcomed to a church home. For 1914 the figures indicate 4,372; for 1915, 226;



for 1916, 339.

The chief nationalities represented by the immigrants were Syrian, Jewish, Polish, Slavic, Hungarian, Ukrainian, French, Italian, Norwegian and Swedish. Numerous activities were sponsored to better their conditions in the cities such as Mission Houses, Institutes and Settlements which, at the outset, were few in number and extremely inadequate. The three most important institutions of this nature were located at Montreal, Toronto, and Winnipeg. According to the Social Service Report given at the General Assembly in 1917, these institutions had achieved encouraging results. Chalmers House, Montreal, reported 25 different forms of ministry, including clubs for all ages, classes, social and religious meetings, 652 on the roll, 320 families touched, 1,250 individuals touched, an average monthly attendance of 4,300 and the number of nationalities eight. Of the people served eight percent were Hebrews, seven percent Roman Catholic and eighty percent Protestants.

Although the location and facilities of St. Christopher House, Toronto, were inadequate and unfit, its reports sounded a note of encouragement. 44 different forms of ministry were reported, 660 members, 500 families touched, 1,800 individuals touched, average monthly attendance of 5,018 and 14 nationalities represented.



The same year Robertson Memorial Institute, Winnipeg, reported 25 forms of ministry, 641 members, 450 families touched, 2,000 individuals touched, average monthly attendance of 5,958 and 15 nationalities represented. Some of the notable features of the report are worthy of mention:

1. The growth of the English Mothers' Club means a fuller realization that the institute is for all, and not just for 'foreigners'. It means that the children of these English mothers are coming to our various clubs and classes, and this tends to overcome class or national distinctions in the district.
2. There has been a most noticeable improvement in the disposition of the boys who have been attending the institute.
3. In the homes of the girls who have attended the cooking classes the mothers are taking an increasing interest in the work of their daughters and under the direction of the girls, following the recipes of the wholesome and simple dishes taught in the class.
4. Another encouraging feature has been the gaining of the confidence of some of the parents who were not in sympathy with the work. Neighborhood nights have helped in this, also the interest taken by their children in play school, club work, sewing classes, etc. (1)

The Vancouver Community House was established more recently and the work carried on in connection with First Church. In 1919 it reported 16 kinds of ministry, 124 families touched, 240 members and 13 nationalities.

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(1) Acts and Proceedings, Forty-third General Assembly, Presbyterian Church of Canada, 1917, p. 30.



Since the migration of East Indians to British Columbia and the sufferings undergone by the first misguided immigrants of this class (1903), mission work among the East Indians was carried on in Victoria, Vancouver and Fraser River Points. In all centres the work met with much success. However, by 1925 the mission activities among the East Indians had dwindled due to the decline in their number to less than 1,000.

The Stranger's Department of the Woman's Missionary Society adopted two methods which proved successful -- work amongst domestics, and hospital visitation. In large centres the Women's Missionary Society, through its various organizations provided special classes for servant girls, and a social life under the oversight of interested women. In their hospital work the W.M.S. not only visited the women when sick, but called upon the patients in their homes later and tried to attach them to some church.

The Presbyterian Church placed a greater emphasis upon education. As a result, schools under church supervision sprang up in areas inhabited by new Canadians. Schools were built for the French Canadians such as the one at Hull, Quebec, costing \$6,000 and at which 35 children received training during 1918. The same year at the Point Aux



Trembles school 24 pupils won scholarships. Examples of further educational undertakings are seen in the opening of school houses at Sault Ste. Marie, Copper Cliff, Ontario; Sifton, Manitoba; Canora, Prince Albert, Saskatchewan; Vegreville, Vermilion, Edmonton, Alberta for boys and girls of foreign nationalities.

The Italian school, Sault Ste. Marie, organized in 1914, reported an enrolment of 75 pupils and three organized clubs by 1920. At Copper Cliff the yearly program consisted of vocational schools, Sunday schools, summer schools, gatherings and institute work. By 1918 the school at Sifton, under church supervision, still in its early stages, accommodated 4 boys and 8 girls. The year 1917 marked the opening of two new Homes, an entirely new one at Vermilion for boys, and the other a new building with increased accommodation for girls at Vegreville. The latter reported 52 pupils enrolled. Rev. James McIntosh, superintendent of the Boys' School Home at Prince Albert reported that the boys were taking a foremost place in the various branches of study. Many of them made as high as one hundred percent in their classes. At Canora the "Waddell" Home for girls was characterized by its cosmopolitan nature. Swedish, Polish, Norwegians, Canadians and Hungarians attended. Both a Boys' Home and a Girls' Home were opened in Edmonton. The latter served chiefly the French girls.



A similar educational program was undertaken in connection with the missions and institutes of the larger cities. The children of foreign-born parents were urged to attend schools or educational groups. In all these homes and educational centres the spiritual side too was emphasized. The Church was extremely grateful to the Women's Missionary Society which assisted by providing funds and workers.

The condition of girls, especially in the cities, disturbed the socially-conscious Presbyterian Church. The number of girls giving birth to illegitimate children mounted each year. Many girls became social outcasts and ended their lives in prostitution. The Church undertook redemptive as well as preventative work among girls. The first organized work of this sort was begun in 1912. Redemptive homes were opened in Sydney, Montreal, Toronto, Winnipeg, Calgary and Vancouver. In addition private homes were opened by women because of their interest in the needs of such girls. There was another institution, "The Maritime Home for Girls" at Truro, an Industrial School and Home in one, which unlike the Redemptive Homes obtained legal status as a penal institution. Girls who were delinquent, neglected and homeless were placed in it by magistrates, juvenile court judges or superintendents of dependent and delinquent children. In 1916 twenty-one girls



were cared for in this home, while up to that time thirty in all had entered it.

The redemptive work progressed steadily. The girls received common school education, industrial training, household science, gardening, care of poultry and religious instruction. 268 girls during 1915 were cared for in the homes besides 114 privately given help and 30 in the Maritime Home at Truro. This made a total of 1,132 since the work began in 1912. In addition 98 babies or children found shelter in the Homes. Of the girls cared for in the six homes during three years (1912-15), 87 were Canadians, 111 other British and 36 other nationalities. 200 were Protestants, 25 Roman Catholic and others various. During 1915 six girls at the Sydney Home became Christians, 7 at Montreal, eighty percent at Toronto, 5 girls at Winnipeg, 40 at Calgary and 14 at the Vancouver Home.

In 1916 another 210 girls were brought in. That same year 129 girls were sent out from the Homes to safe positions and to self-supporting and self-respecting lives. The Homes at Winnipeg and Montreal were put on an inter-denominational basis. The Methodist Board of Social Service shared on equal terms with the Presbyterian Board the expense and control.



The next year, 1917, an additional 121 girls received care while 131 went out into self-supporting positions. Of those cared for 72 were delinquents under 16 years of age, 96 maternity cases of which 24 were cases where soldiers were responsible, 28 prostitutes. By nationality 76 were Canadian-born, 13 Europeans and 6 Newfoundlanders.

The number of girls admitted to these Homes in 1918 totalled 149; in 1919, 214; in 1920, 138 and in 1924, 188 received care.

To aid in counteracting the white slave traffic and prostitution protection was given to unchaperoned girls entering Canadian ports. The Church recognized immoral literature, pictures and books, cheap places of amusement and lower grades of theatres to be feeders to this traffic. Thus it sought to improve upon them, and where necessary, abolish them. In this connection, besides attempting to raise the moral standards by teaching and instructing, much pressure was brought to bear upon the federal government. In 1909 the Assembly urged upon the government, as an amendment to the criminal code, two enactments:- to make adequate the penalties for securing for immoral purposes; and to make the having in possession of immoral or obscene literature, pictures, etc., a crime under heavy penalties. The government made this amendment.



Due in part to the influence of the Social Service Department of the Presbyterian Church, combined with similar departments of other denominations, the government in 1918 made additional amendments to the criminal code which furthered the safety of girls and young women.

1. Raising the age of consent for girls from fourteen to sixteen.
2. Raising the age in case of sedition from sixteen to eighteen.
3. Giving protection against sedition by employers to all female employees of previous chaste character under twenty-one.
4. Making it an offense for a man and woman to register falsely as husband and wife in a hotel or lodging house."

The problems of Sunday observance, temperance and gambling caused the Presbyterian Church as much concern as they did other denominations. By means of the Lord's Day Alliance, an undenominational organization, all Protestant denominations exerted a powerful influence both upon the citizens and government. By 1909 the Lord's Day Act was in force in every province in Canada, including the Yukon, with the exception of British Columbia. However, two years later British Columbia concented to its enforcement. With the outbreak of World War I there came a slackening in Sunday observance. In some areas moving picture shows were opened on Sundays. In 1915 there was the attempt to introduce



Sunday baseball into Winnipeg, but that was dealt with successfully with the assurance to the Lord's Day Alliance that such an occurrence would not arise again. In many cities the manufacturing of war supplies did not cease on Sundays, although in some instances by means of combined efforts of Protestant Churches sufficient pressure was brought to bear upon the government to order the closing of factories on the Sabbath. In addition many newspapers were forced to cease Sunday publication.

Fairly steady progress was made in temperance reform. The Church recognized the advantages of the Local Option method as a means of controlling the liquor traffic in that it made necessary almost a constant agitation and discussion of the retail sale of intoxicants for beverage purposes. The social service board unceasingly induced pastors and other leaders in Sunday schools and young peoples' societies to extend the use of the total abstinence pledge by its circulation. Organized campaigns of petitions and interviews with members of parliament brought results. During the war years Sir Robert Borden was asked to give federal prohibition as a war measure. By 1917 all the provinces with the exception of Quebec voted in favor of prohibition. Two years later Quebec followed the example of the other provinces. In this accomplishment the Protestant churches to a great extent were responsible. The Church at no time



relaxed its pressure but on some occasions it became too optimistic, for prohibition was not to last.

Gambling, too, was looked upon as a great social evil. After the turn of the century the Board of Moral Reform steadily pressed for the enactment by Parliament of an amendment to the Criminal Code that would outlaw the business of gambling altogether. The government responded to this request slowly and only in part. Race track gambling especially caused the Church concern. During the Great War years gambling was put under the ban. In this the Church rejoiced. This, though, was to return after the war.

The Board of Social Service gave special attention to the study of industry in relation to social conditions among all classes in life. On several occasions representatives from the church addressed the Trades and Labor Congress in addition to many other gatherings of labor men. A number of questions were considered constantly and remedies sought:

1. Has the pulpit sought to relate the Gospel message to the industrial problems of the day?
2. In the relation of employer and employee is there that mutual regard for one another's interests that the spirit of Christianity requires?
3. Is wealth being made and used according to Jesus' teaching?
4. Are labor organizations controlled by Christian ideals?



5. Is anything special being done to meet local needs? If so, what and with what results?

The Board appointed a standing committee on labour, housing, health and relief which gave careful study to such practical and important questions.

The Church joined in in the demand for a fair wage for employees in industry, reasonable working hours, the abolishment of exploitation of the necessities of life and suitable working conditions. The church was not lacking in courage in keeping this vision before the government and employers of industry, difficult as it was. It placed great significance upon the government personnel as being good, wise, honest and efficient. It urged upon those in authority their responsibilities for the preservation of the rights and privileges, the health, safety, comfort and opportunity for wholesome living of those engaged in industry, of men, women and children. Stress, too, was laid upon wholesome recreation for every individual family and community.

The needs of rural communities were great. To improve upon the religious, social and economic life of the rural community the church seized upon every opportunity to co-operate with organizations and groups which labored for the same end.



"One of the greatest needs of rural life is the spirit of mutual confidence and cooperation which alone can make possible cooperative production and marketing. The developing of this spirit is the work of the Church which can make no larger contribution to the solution of the problems of country life."(1)

Through the faithful work of each local church the spirit of cooperation was fostered, rural slums improved upon, pure and healthy recreation promoted and advanced education encouraged. To this end, for example, the Department of Social Service at the General Assembly in 1922, stressed the importance of Christian ministers, public school teachers and members of public school boards exchanging views regarding the best methods of advancing the welfare of the community. The Assembly also urged upon the Theological Colleges of the Church, the need of giving special consideration to the training of men who would devote their lives to the work of the Church in the rural sections of Canada. Many organizations such as young people's groups, Women's Missionary Societies, men's clubs and recreational groups made their contribution to the bettering of the rural community life.

There were few rural districts, especially in western Canada, in which the population did not increase. This was

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(1) Acts and Proceedings, 43 General Assembly Presbyterian Church of Canada, 1917, p. 29.



more notable after World War I. The foreign population in particular mounted.

It was the policy of the Presbyterian Church to establish church hospitals if possible where need arose. This type of program along with its emphasis upon education was more extensive than that adopted by the Methodist Church. Most notable of these were St. Pauls Hospital, Hearst, northern Ontario; Rosedale War Memorial Hospital, Matheson, northern Ontario; Hunter Hospital, Teulon, Manitoba; Ethelbert Hospital, Pine River Unit and Sifton Dispensary, Anna Turnbull Hospital, Wakow, Saskatchewan; Hugh Waddell Memorial Hospital, Canora, Saskatchewan; Medical work at Bonnyville and Cold Lake, Alberta; Rolland M. Boswell Hospital, Vegreville, Alberta; Francis Lake Hospital, British Columbia; Fort Vermilion Hospital Unit, Alberta; St. Andrews Hospital, Altin. At these and many others across Canada medical aid was administered by nurses and doctors, some professionally trained, others volunteer helpers. In this great undertaking much credit is due again to the Women's Missionary Society for its assistance in providing workers and finances.



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## Chapter IV

### THE THIRD TRIBUTARY - THE CONGREGATIONAL CHURCH



## Chapter IV

### THE THIRD TRIBUTARY - THE CONGREGATIONAL CHURCH

The main principle of the Congregational Church made the local church supreme in matters of faith and practice. In Canada the Congregational Church was essentially a small church. Its social undertakings were on a more limited scale than those of the Methodist and Presbyterian Churches.

The Congregational Church began work in Canada as early as 1750 with the establishment of a church in Halifax. It was not until 1890 that Congregationalism reached Quebec, and 1819 that the work flourished in Ontario.

Actual Social Service never functioned as an organized department.

"Our Committee has been annually appointed and a chairman selected. The duties of said committee have consisted in preparing resolutions on all questions of social and moral reform, and in submitting the same for the approval and confirmation of the Union in annual session; to cooperate with similar Boards of other denominations in urging and securing needed reforms; and to recommend to the Union such financial aid as might be within our power to grant where assistance has been requested."(1)

Few of the individual churches, if any, had what might be called institutional work. The majority of the city

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(1) Report of First General Council, United Church of Canada, June 10, 1925, p. 83.



churches were too small to make any ambitious attempts along such lines. However, there were churches with socially-minded ministers who had social service clubs which provided study of social problems such as the effects of motion pictures, cheap reading, professional gambling, drinking and Sunday sport.

The Broadview Congregational Church in Toronto had as one of its members Mr. C. J. Atkinson, whose work among boys carried on at first in the church and later throughout the city, really laid the foundation for much of boys' work in the city of Toronto. He first organized a boys' brigade in the Broadview Church. This grew to such an extent that it purchased some property across the street for a boys' institute. This in turn eventually developed into the Broadview Branch of the Y.M.C.A. Desiring to devote all his time to work for underprivileged boys, he bought an old skating rink and turned it into what was called "The Boys' Dominion", where many boys were helped and set aright.

The Missionary Society made itself responsible for the care of "The Evangelical Church of the Deaf" in Toronto. Among these unfortunates much appealing work was done. By the time of union it possessed a membership of one hundred of which there were two distinct groups, deaf mutes, and those



who were deaf, dumb and blind.

In Montreal regular ministry was carried on amongst the colored folk in the "Union Colored Church".

For the most part such work as was undertaken by the Congregational Churches in this field was done through the cooperative organizations of the churches, Social Service Council of Canada, Dominion Alliance (for temperance and prohibition) and the Lord's Day Alliance.

The Social Service Council of Canada, organized in 1907, consisted of a federation of churches and other Dominion-wide organizations for the purpose of engaging in and bringing about reforms in Canada by means of concentrated and cooperative efforts. On this Council were representatives from the Methodist, Presbyterian and Congregational Churches as well as from other denominations.

This Council set forth its program as follows:

"For the application of Christian principles to the operations of industrial associations whether of labor or of capital.

For a more equitable distribution of wealth.

For the abolition of poverty.

For the protection of childhood.

For the safeguarding of the physical and moral health of women in industrial life.



For the adequate protection of working people in case of industrial accidents and occupational disease.

For the Sunday rest for every worker.

For conciliation and arbitration in industrial disputes.

For proper housing.

For the adequate care of dependent and defective persons.

For the reclamation of criminals.

For wholesale recreation.

For the protection of society against contagious diseases.

For international peace." (1)

Through this Council the Congregational Church shared in exerting healthy moral and social influence upon Canadian life.

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(1) Reports and Proceedings, Social Service Congress, 1914, Social Service Council of Canada, Toronto, p. v.



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Chapter V

THE UNITED CHURCH OF CANADA



## Chapter V

### THE UNITED CHURCH OF CANADA

The amalgamation of the Presbyterian, Methodist and Congregational Churches, 1925, resulted in the organized body of "The United Church of Canada." The consummation of union did not necessitate the forming of an entirely new social program to be undertaken by the United Church, but rather a continuation and expansion of the policies and undertakings formerly set forth by the three separate bodies.

The vast Dominion of Canada was still a young and pioneering country with a promising future in agriculture and industry. Her population which was still relatively small consisted of many nationalities. From the very outset the United Church realized that its task was to bring its influence to bear upon the national problems already prevalent and those yet to arise. In the words of the late Dr. Oliver,

"The Church's work is the work of the Master--not to be ministered unto but to minister. Service instead of selfishness. Purity instead of pollution. Friendship instead of feuds. Sympathy instead of suspicion. Peace instead of warfare. The high instead of the low. Enlightenment instead of ignorance. Health instead of disease. Christ instead of chaos."(1)

In its annual report of 1921 the Board of Home Missions

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(1) Oliver, E.H., "The Social Achievements of the Christian Church", The United Church of Canada, 1930, p. 183.



and Social Service of the Presbyterian Church of Canada expressed its aim as follows:

"A genuine desire to protect human life; anxiety to care for and provide for the helpless and young; a determination to encourage the recognition of the spirit of justice among all classes; the need for severer punishment for the violation of virtue are emphasized in the legislation of last year."

The spirit expressed in that earlier report was to continue in the United Church.

The social program of the United Church is indicated in this section by reference to its interest in immigration, problems of the New Canadians and Indians, city missions, Marine Missions, hospitals, school homes, and boarding schools, redemptive homes and institutions, moral reform, industrial conditions, unemployment and relief, rural improvements and Christian service in time of war. To execute such a program it was necessary for the church to study conditions as they existed and thereby inaugurate methods of prevention rather than cure wherever possible and to have courage to speak and act in the name of justice, purity, truth and love.

The social work promoted by the United Church of Canada was to come under the Board of Evangelism and Social Service. The Board took over and developed the work previously carried on by Boards of the uniting



churches.

"Great interest attended the confluence of the three streams. But the meeting for the first time of diverse elements, and the approach to problems from widely different traditional viewpoints was a means of grace. The principles which would guide further policy had to be brought out, and the conversations attending this process were most illuminating. Supreme stress was laid throughout on the spiritual mission of the Church as the body of Christ coming to local visibility in the congregation."(1)

The Board in one of its earliest reports to General Council defined its field of effort and purpose as follows:

"Rapidly changing conditions and the trend of modern thinking regarding moral and social forces, reveal the truth that responsibilities confronting the church today bear very little resemblance to the same problems as they appeared twenty, or even fifteen years ago. This fact demands careful reflection in determining policies. It is more and more apparent that in this wide and varied branch of service, the Church must give its strength to educational efforts rather than attempt to secure reforms by direct political action. Facts are God's arguments. Hence the Board regards its duty primarily to be the discovery of facts, the revealing of spiritual values, and the presentation of these to the church. By this means, there is reasonable hope to believe that an informed public opinion and a sustained political conscience may be created which will find expression through political channels and finally have its convictions, when necessary, enacted by law". (2)

After the Great War immigration to Canada increased yearly. In 1926 the newcomers totalled 135,984 while in

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- (1) Year Book, United Church of Canada, 1927, p. 93.  
(2) Year Book, United Church of Canada, 1928, p. 265.



1927 the number increased to 158,884. The Church, through its immigration chaplains and strangers' secretaries at the ports of Halifax, Quebec, Montreal, Vancouver and Victoria, met these people and helped them reach their destination as easily and quickly as possible. The chaplains forwarded to the Home Mission office the names of all who would be looking to the United Church to find a church home. Of the 166,782 immigrants in 1928, 39,832 were reported through the Home Mission office of the United Church. 15,098 were from the British Isles and 24,734 non-Anglo-Saxons which represented over twenty different nationalities. The names were sent on to the minister of the charge to which the new settlers were to go. The local minister and members of the congregation contacted them personally. For example, in Toronto a fully qualified minister worked among the Bulgarians. He held services for them in the Church of All Nations and also on King Street East. Once a month he met a group in Kitchener at which time they held a church service and learned the English language. In 1927 over 2,000 Ukrainians who came to Canada made the United Church their home church. In 1927 Rev. Dr. Manning organized an Immigration Committee of the Church under the Board of Home Missions the duties of which consisted in bringing boys and single



men from the British Isles for work on farms. The boys were carefully selected in the British Isles and had to be under nineteen years of age. When they arrived in Canada they were responsible to the Immigration Committee until they were nineteen. The first group arrived in the spring of 1928. By the end of the same year the Committee reported one hundred and ten bank accounts with an average of \$20.00 each. Many of the boys were able to find work for their fathers who in England were unemployed. Several ministers organized clubs for the boys and gave them an interest in church life. By the end of July 1928 four hundred and seventy had arrived in Canada. Most of them settled in Ontario.

The majority of immigrants consisted of Belgians, Dutch, Finlanders, Germans, Italians, Jews, Jugo-Slavians, Hungarians, Poles, Ukrainians, Czecho-Slovakians, Scandinavians, Chinese, Japanese, Scotch, Irish and English. The Central Europeans settled in all parts of Canada, the majority of Orientals along the west coast and the Jews in the industrial and business centres.

Dr. Osterhout, Superintendent of Oriental Work west of the Great Lakes, reported in 1928 that the Oriental work developed chiefly along educational, religious and medical



lines. However, some Chinese schools were forced to cease due to the stiffening of the immigration regulations which reduced the number of Chinese immigrants. The medical service at Vancouver and Victoria meant a great deal to these folk. 3,326 cases received treatment for over 100 ailments. The type of work carried on has been well expressed in the words of one of the coast missionaries:

"My work embraces the following: medical, to relieve suffering and to cure disease; spiritual, to bring spiritual comfort to the patients; educational, to preach scientific treatment and preventive medicine; social, social regeneration, showing better ways of life."(1)

At the outset the work among the Chinese who numbered 40,000, proved very difficult. Due to the struggle of the Chinese for democratic and stable government in the home land, the church has taken a secondary place in their lives. In addition to this many propagandists succeeded in stirring up among the Chinese hatred for Canada, Great Britain and Christianity by claiming falsely that such groups were guilty of discriminations against the Chinese. Under these obstacles the Church realized that its task lay chiefly with the Chinese children whose minds must be kept free of such antagonism and prejudices. By means of medical missions in Vancouver and Victoria the Church did

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(1) Year Book, United Church of Canada, 1928, p. 302.



succeed to some extent to persuade the Chinese that the real spirit of Christianity was to heal, uplift and encourage.

Chinese missions in Western Canada were established in Victoria, Nanaimo, Vancouver, New Westminster, Kamloops, Calgary, Edmonton, Moose Jaw and Winnipeg. In Victoria Mr. Lowe ministered to the Chinese and to those at outside points which included Sidney and Duncan. In 1930 he attempted to establish a church school in connection with the mission for instruction of the Canadian-born Chinese but financial assistance was not granted. However, Mr. Lui Fung Yee instructed the children in reading and writing in the mission building. A new building was erected in 1929 in Vancouver to promote mission work among the Chinese. Many young men occupied the dormitory rooms and were expected to attend the services of the mission. The Sunday school under the supervision of Dr. P. Y. Chu increased more than one hundred percent in membership and attendance in 1930. Dr. Chu carried on his medical practice in the new building which offered good office equipment.

By 1932 twelve Chinese missionaries were actively engaged in Western Canada. Their work among the young and Canadian-born proved the most fruitful. Chinese kindergartens, Sunday schools, boys' and girls' groups were



promoted at every centre.

The centres of Chinese mission work in eastern Canada were situated at Montreal, Toronto, London, Ottawa, Halifax, Chatham, Cochrane, Brockville and Windsor. In Toronto services were conducted at the Chinese Christian Institute. Until 1932 no week day schools were undertaken but much visiting was done by the minister, Mr. Lun. That same year the church membership was thirty-two while the Sunday school enrolment totalled 45. In Montreal Rev. K. Y. Tang conducted a day school in which he taught the Chinese language to the children. On Sundays he preached at the Institute and church and taught a Bible class. The children's Sunday school had an average attendance of fifty. At the Chinese mission in Ottawa a teacher was employed, preaching services held and much visiting done. There were two Sunday schools and a Chinese men's club in connection with the mission. Wesley Church, Hamilton, offered its gymnasium facilities to a group of young Chinese men and made possible a service each Sunday evening. The girls were cared for by a number of Canadian women. Forty-five young people were enrolled in five United Church Sunday schools during 1931. Halifax mission reported a class of ten Chinese in 1934. The church's influence upon the Chinese can be illustrated by reference to a Chinese



laundryman in Peterborough, Boge Chew,

"who goes regularly to Church and tries to keep up his financial responsibility. He was asked recently to buy a ticket to a church bazaar of another denomination and was told that he might win a substantial prize. His reply was that since he had become a Christian he had given up gambling." (1)

By 1936 and 1937 the work among the Chinese in western Canada still proved discouraging. The conditions in the Orient continued to influence the Chinese in Canada. Their homeland still defended itself against the aggressive Japanese. China held a distrust for Britain and even Christianity. The United Church in Canada found it difficult to influence the doubtful-minded Chinese. The children, though, who were Canadian-born and educated, did show a willingness to accept Christianity. The United Church reported more successful results among the Chinese in eastern Canada. The spirit of antagonism was not as evident. In 1941 in Toronto three Chinese were baptized and received into the Church. The two Sunday school departments reported seventy-seven pupils, eight teachers and officers and an average attendance of fifty. Two women's clubs totalled seventy-seven in membership. Thirty-five were enrolled in the Young Women's Mission Circle, eleven in the girls' club (C.G.I.T.), forty-three in the mission band, thirty-five in the young people's group,

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(1) Year Book, United Church of Canada, 1933, p. 156.



fifty in the children's group and ten in the boys' club (Trail Rangers). Much of the work was accomplished by volunteer helpers. The Chinese population in Toronto for 1941 numbered 2,559. For the same year the membership in Bay Street Church, the only Chinese United Church in Toronto, totalled fifty-two, and its Sunday school ninety-nine. The three mid-week organizations had a total membership of 70.

Edmonton's Chinese population for 1941 totalled 384. The Chinese United Church in the same city had fifteen members on the roll, twenty-three in Sunday school, and twenty-two in the one mid-week group.

The 1941 census recorded 7,880 Chinese in the city of Vancouver. The one Chinese United Church in that city reported seventy church members, ninety children in the four mid-week groups.

Since the outbreak of war with Japan, a closer bond has been growing between the Canadian and Chinese people because of a better understanding. A Chinese legation has been set up in Ottawa.

"A better understanding of China and her people is growing in Canada. At a recent dinner of a Business Club, your representative was given a good hearing as to Chinese at home and abroad. The Chinese national anthem was sung by an



outstanding Chinese soloist, and the Generalissimo was toasted.

A communion service in Ottawa, ten monthly services in Hamilton at Wesley Church, and in London at First St. Andrew's Church were held. Calls were made on members of these groups at their houses and places of business. Cities in which Chinese have community groups have been visited as time would permit, from Windsor to Niagara Falls, from Fort William to Ottawa, in Ontario.

The young people in large cities live under pressure, whether in school or at work. Some feel they are discriminated against, when they seek employment. This causes some resentment. Some of them do not see why, being more Canadian than Chinese, they should not be on the same footing as other Canadian-born citizens.

A large number of young, who are connected with our various churches and missions across the Dominion, are in the institutions for higher learning. A number of recent graduates are doing splendid work. Some have entered, or are about to enter, the armed forces of Canada.

The daughter of one of our families in Toronto works in the Department of Missionary Education. Another member of our Toronto Church is in the office of 'The Magazine Digest'."(1)

The Japanese population in British Columbia for 1941 was 22,096. That same year the United Church was responsible for eight organized Japanese Pastoral charges with forty-four preaching places. The number of communicant-members totalled 1,096 which represented 1,151 families while 5,702 were under pastoral oversight which signifies

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(1) Year Book, United Church of Canada, 1943, p. 138.



approximately one-quarter of the total Japanese population for the province. Seven ordained Japanese ministers, one student minister and one Canadian missionary who served for twenty-three years in Japan gave leadership.

Mission work among the Japanese was undertaken chiefly in Alberta and British Columbia, as most of them settled in the two western provinces. The chief hinderance to missionary endeavours among the Japanese has been the attitude of the Canadian people toward the new-comers.

"Our boasted British-fair-play spirit is too little in evidence. Take a concrete case. The Steveston people are fisher folk. They were admitted as fishermen, but now after investing their all in the fishing industry of the coast, they are informed owing to the avowed policy of the government resulting from political pressure, that in eight years time all licenses issued to Japanese are to be cancelled so far as the salmon industry is concerned. The ten percent reduction began two years ago, with the result that one of our most capable and best-loved missionaries has not had a single convert since."(1)

A Japanese exposed to such trying circumstances placed little confidence in the Christianity which a Canadian tried to teach him. This antagonism for and lack of understanding of the Japanese people on the part of the Canadians definitely has hindered the missionary enterprise. Missions were established in the Okanagan Valley, New West-

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(1) Year Book, United Church of Canada, 1929, p. 145.



minster, Victoria, Vancouver, Ocean Falls, Steveston in British Columbia, and at Raymond in Alberta.

However, encouraging results were achieved. The largest kindergarten in western Canada was found among the Japanese two years after union. The attendance continued to increase at all the centres. More children were touched through the Sunday schools. Night schools enabled many working Japanese to receive an education. At the first communion service held at Pleasant-Fairview area, Vancouver, seventy-five Japanese members took part. Rev. K. Shimizu supplied that point along with the Powell Street Mission.

The New Westminster mission, one of the most successful in Canada, in 1932 reported an addition of thirty-nine Japanese to its former membership of 138. Similar success was realized that same year at other British Columbia Missions, notably, Vancouver, Kelowna and Steveston. At all centres the Sunday schools, kindergartens and clubs for boys and girls were emphasized in cooperation with the Women's Missionary Society.

By 1936 further successes were reported. The Okanagan Valley Mission which, eight years before, had but one member, that year reported one hundred. The Japanese congregation at Powell Street, Vancouver, attained self-



support and a junior congregation of the Canadian-born was organized.

Two years later the Women's Missionary Society made it possible for a group of Japanese Girls in Training to meet in the Japanese Hall and carry out candle lighting ceremonies and mother and daughter banquets in the isolated area of Mission City, British Columbia. Again, in Clayburn where there were thirteen Japanese homes little groups gathered with their children who were instructed in religion and morals and given old copies of "Jewels".

By the end of 1941 Canada was at war with Japan. Immediately the government evacuated the Japanese population of British Columbia from the protected area along the coast which extends inland for a distance of about one hundred miles. This meant a disturbance to the missionary enterprise among the Japanese. In the interest of the Canadian Japanese the Board of Home Missions passed a memorandum in 1942 to be presented to federal authorities part of which is as follows:

"The United Church (and the Methodist Church before 1925) has carried on missionary work among the Japanese people in British Columbia since 1892 and has achieved a gratifying measure of success, not only in interesting the Japanese in the Christian religion but in building up those Christian institutions which are found among our Canadian people.



The United Church, with wide contacts in all parts of the Dominion, requests that the authorities will permit it, through the Women's Missionary Society, to facilitate the placing of young Canadian Japanese women in such individual employment as may be found outside the protected areas, the Women's Missionary Society assuming any responsibility that may be involved."(1)

23,000 Japanese were moved, 11,000 of whom were sent to seven centres in the interior of British Columbia and the remainder placed in the sugar-beet industry in Alberta, Manitoba, Ontario, or in lumber camps in Alberta and Ontario. Some of the Japanese women were sent east with some of the men to do domestic work. There remained still the same group of self-supporting Japanese who took up residence where they wished. The Japanese ministers and workers have been distributed among these people as well as possible.

Characteristic of the work which is promoted among the Japanese in their new locations is that in Edmonton, Alberta. Although no Japanese minister is located in this area, Rev. J. T. Stephens of All People's Mission holds services with them twice a month. In addition, several Japanese are regular attenders at the English services. The women are encouraged to attend the ladies meetings. Girls

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(1) Year Book, United Church of Canada, 1942, p. 171.



and boys attend the clubs and Sunday school and three Japanese boys are leading boys' groups at Bissell, a Japanese girl playing the organ for the regular Sunday evening service and another Japanese girl sings in the junior choir. Each Christmas and Easter season a large supper is held in Bissell Memorial Church for all the Japanese of Edmonton. For this and other personal kindnesses they are sincerely grateful.

One of the present tasks of the United Church is to create among the Canadian people the spirit of tolerance toward and understanding of the Japanese. Many church members resent them moving into their areas and sharing in their worship services and other church activities. During the past year three Canadian families have left Bissell Memorial Church because of the interest shown in the Japanese. The Superintendent, regardless of such opposition, has continued to serve the Japanese and has determined never to exclude them. The church can adopt no other attitude if it is to be consistent with the teachings of Jesus.

The work among the East Indians, most of whom lived in British Columbia, has not been very extensive. Only 1,100 resided in Canada during the early years of church union, but since then their numbers have been decreasing.



Rev. W. L. Macrea and a native lay worker, Peter Kanshi Ram met with bitter opposition caused by a strong prejudice against British rule and Christianity. However, this was broken down slowly. Missions were established at Victoria and Vancouver. Regular classes for the young were organized, and many young men received educational instruction six days a week.

In 1933 Rev. Osterhaut reported a changed attitude to the Christian faith and a growing willingness to give religious training to the young among the East Indians. Rev. Macrea in the vicinity of Kamloops and Kelowna and Dr. Simon Fraser on Vancouver Island met with increased friendliness. The East Indians attended regularly the church services. The night school, built in Vancouver, reported sixteen pupils and eight volunteer but experienced teachers. Mr. Kanshi Ram gave much time to boys' and girls' and young men's clubs. Dr. and Mrs. J. S. McKay, experienced missionaries from India, succeeded Rev. Macrae in 1935. Since then the work has undergone little change.

On the whole, the Oriental work has progressed steadily with an increase in the number of centres, workers, activities and persons served. For example, the Women's Missionary Society in 1927 had eight workers active in four centres; 1936 seventeen missionaries in five centres;



1942 nineteen missionaries in eleven centres. The church has met with a greater response from among the Japanese as is evident by the fact that in 1941 one-quarter of the Japanese in British Columbia were under pastoral oversight while the percentage for the Chinese was much lower. The lack of response from the Chinese can be attributed chiefly to the hatred they held for the Canadians, Great Britain and Christianity. However, this was gradually broken down by the work of the missionaries to the Chinese in Canada. The same problem faced those who attempted to meet the needs of the East Indians, although it, too, was overcome gradually. The chief difficulty met with in the Japanese work has been the intolerance and lack of understanding on the part of the Canadians. This, naturally, would create resentment in the hearts of the Japanese. Regardless of this the Church has done much for the Japanese.

The work undertaken by the United Church among the non-Anglo-Saxons was carried on chiefly by means of the Department of the Stranger (which has already been mentioned), community missions, medical missions, school homes and boarding schools. Much work such as that for little children, clubs, kindergartens, mothers' meetings, Christmas concerts, social gatherings, daily vacation



Bible schools, fresh air camps, Sunday schools, Sunday services, goodwill and the home and hospital visitation is common to all departments.

The community or neighborhood missions have served the New Canadians regardless of race, creed and color. As early as 1927 the United Church had 34 organized mission centres. For example, a few Hungarians in Toronto asked one of the missions for assistance to learn the English language. This was granted and the group grew. Finally they organized themselves into the "Hungarian Society of Toronto". Out of this there developed a regular Sunday church service. In 1927 there were in All People's Mission in Hamilton people who represented eighteen nationalities.

First United Church and Turner Institute, Vancouver, took a leading part in city mission work. In 1928 First Church reported fifty-five children as representing twenty-one nationalities in the kindergarten, 1,000 families touched and an average attendance of 2,022 per month at its various activities.

At All People's Mission in Edmonton the diverse nature of the work was revealed by its mission to the Chinese, a school home for French girls and boys and one for Ukrainian girls. Rev. W. H. Pike, superintendent of the



Mission, reported work at three centres, 513 children enrolled in Sunday school, an average attendance of 500 per month at preaching services and 284 families served which represented fourteen nationalities.

Similar activities were reported throughout Manitoba and Saskatchewan. All People's Mission, Winnipeg, kept expanding its departments which touched over 1,600 people each year, the majority of whom were non-Anglo-Saxons. Likewise Robertson House and Church with its staff of two ordained ministers and ten paid workers, reported 1,322 members, 550 in Sunday School, 57 clubs and cooperative work with the Juvenile Court at Winnipeg. Particular reference to Robertson Memorial Church and Institute will serve as an illustration of the undertakings of the city missions:

1. Growing confidence in the community regarding the whole work. The buildings are used regularly by:
  - (a) a Memonite congregation.
  - (b) a nationalist Ukrainian club, meeting weekly.
  - (c) occasionally by three different Lutheran congregations.
  - (d) the children of a Lutheran pastor are in Sunday school.
  - (e) the children of the editor of the "Ukrainian Labor News" are in clubs.
  - (f) cordial relations with all classes and nationalities.
2. (a) Young people's work never so prosperous, 120 girls in C.G.I.T. groups, meeting twice a week, one of the largest in the city.



- (b) Over eighty older boys meeting each Sunday and on week nights. As many more coming on week nights, but not on Sunday.

3. Athletic Record:

- (a) Juvenile Sunday School Basketball Trophy.
  - (b) Senior Division C, City League Basketball Shield.
  - (c) 'Charity' cup. Senior Church League Football.
- During the month there is an aggregate attendance of 9,912. In the day department during the month there are 110 sessions. In the evening department there are 78 sessions during the month. In all, 1,229 individuals are in weekly attendance. In Sunday school, 550; church membership, 234; girls' clubs, 443; boys' clubs, 224. (1)

In Ontario and Quebec the increase in number of New Canadians was more numerous than in any other province. The majority settled in and around the industrial centres while others went to the lumbering camps and mining towns of the northern frontiers. In the cities the institutions and missions expanded their activities to meet the needs of these people. The Church of All Nations in Toronto, opened in 1928, serves as a good example. At the outset services in six languages, conducted on Sundays, increased steadily in attendance. It soon came to be regarded by many non-Anglo-Saxons as their church home. The church remained open every day of the week for girls and boys clubs, kindergarten, young people's groups and women's groups which represented many nationalities.



In the Maritime provinces the non-Anglo-Saxons were not as numerous. The community houses at Sydney and New Aberdeen and the United Mission served a large number of urban people which included many New Canadians whose lot was poverty and misfortune.

Another important feature in the program of the city missions was the operation of fresh air camps in the summer time at near-by resorts for mothers, children, boys and girls. To these went the underprivileged of many nationalities, denominations and colors. The lake program consisted of swimming, hiking, games, handicraft, Bible study and camp-fires. Substantial meals were provided. The first of these camps were conducted by the Missions at Sydney, Montreal, Hamilton, Toronto, Sault Ste. Marie, Fort William, Winnipeg, Edmonton and Vancouver. Soon United Church Missions of other cities did likewise.

The depression which began about 1930 presented a further problem to the missions. Through it the whole of Canada was forced to pass which added the vexatious problems of unemployment and relief. The Church, too, suffered severely. The curtailment of Home Mission expenditures increased the hardship of the workers and restricted the work. A large proportion of the non-Anglo Saxons joined the ranks of the unemployed and in turn



flocked to the church institutions in ever-increasing numbers. To them they went in dire need for food, clothing and in hopes of seeking employment through their employment bureau. In many cases the institutions became overcrowded. For example, the Church of All Nations in Montreal a comparatively new institution at the beginning of the depression, was supposed to have offered adequate accommodation for twenty-five years, but it had become seriously overcrowded. The social workers and missionaries of the urban institutions, with reduced budgets and smaller staffs, continued to carry on a full-time program.

Illustrative of the cosmopolitan nature of the work undertaken by the city missions during the years of depression is First United Church, Vancouver, which is situated in the downtown area. In that district lived people who represent at least thirty-one nationalities. During the depression years (1930-1940) the mission assisted 95,465 persons, many of whom were single, homeless unemployed men who received food, shelter and clothing. The Welfare Industry reported 31,051 families which received help in the form of clothing, shelter, medicine, stoves and heaters. Altogether 216,603 persons received aid from this department. Clothing of all kinds was passed out to 90,880 men, women and children of all classes



and conditions. The clothing consisted of such articles as coats, socks, boots, hats, trousers, dresses, ties, overcoats, sweaters and underclothing.

The records indicate that 13,763 needy and urgent calls were made during the ten years. It meant "climbing dark insecure stairs, groping along evil-smelling corridors in cheap rooming houses and often stumbling over trunks and broken furniture" and visiting jails and penitentiaries.

For that same length of time 164,626 letters were written, 1,059 funeral services conducted (many of these being for unemployed men), 2,077 marriages many of which were on relief and police records, 387 children baptised and a communion roll of 518. Six thousand Christmas hampers of food were distributed to the poor. The homeless and old age pensioners were remembered with food and clothing. Every day for a month at a time the unemployed stood in line for a meal at First Church. As many as one thousand men a day received care of this kind. Rev. Andrew Roddan, minister of First United Church, quoted a city official as saying:

"If it had not been for the work of First Church there would have been much blood shed in the streets of Vancouver."(1)

Fresh air camps each summer meant much to 5,529 mothers

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(1) Roddan, Andrew, "The Church in Action", p. 10.



babies, boys and girls during the ten years. In this again all nationalities shared, persons who otherwise would not have received holidays.

Contributions were received by the Church. These in turn were passed on to the needy in both money and kind. Many of the contributions were sent in as a result of radio appeals. A car for a missionary was needed; the appeal was made; the car was provided. Likewise such things as a piano, organ, glasses, communion set, wheel chair, wooden leg, baby buggy, fuel, food and clothing helped enormously to relieve trying conditions.

First Church has been known, in particular, for its International Communion Service at the beginning of each year.

"Taking part in the service we have Chinese and Japanese, the East Indians and the native Indians of British Columbia, the representative of the Negro church, the Scandinavian, Finnish and Russian Christian Churches. The minister presides assisted by the Superintendent of Home Missions. The scripture is read by each minister present in his own tongue. A Japanese girl, sometimes a Chinese, sings 'The Stranger of Galilee'." (1)

This in itself is an indication of the attempt to create the spirit of cooperation and brotherhood among the many nationalities within the Dominion.

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(1) Ibid, p. 27.



Similar work was carried on by the United Church of Canada in many cities in the Dominion.

Another important aspect of service which the United Church rendered to the New Canadians was through its hospitals. The hospital work consisted of three types: first, hospitals managed and administered by the Home Mission Board and aided by the Women's Missionary Society; second, hospitals established and controlled entirely by the Women's Missionary Society; and third, hospital-unit work which consisted of a small building or cottage but the method of help being home visitation and service to the surrounding district. The Home Mission Board undertook to maintain three hospitals. One was located at Lamont, Alberta, which had accommodation at that time for 70 beds; one at Hafford, Saskatchewan, and another at Vita, Manitoba. The medical work expanded each year, with the assistance of the Women's Missionary Society.

The church hospitals served those areas in communities where need appeared greatest and where there was no other medical service. They were established on the Christian ideal of service to the community with an interest in everyone as an individual. The church intended these hospitals to assist the community spiritually and socially



as well as medically.

By 1936 the Board of Home Missions maintained seven hospitals while the Women's Missionary Society undertook the responsibility for eleven. Dr. H. V. Waldon, Superintendent of the Vita Hospital, Manitoba, reported 511 patients admitted, 2,183 out-patients, 126 operations, 22,539 prescriptions, 144 X-rays, 11 deaths. At Hofford Hospital, Saskatchewan, Dr. A. O. Rose, Superintendent, and his staff of six nurses cared for 673 in-patients of which 261 were surgical cases, 3,850 out-patients. Lamont Hospital, Alberta, with Dr. A. E. Archer, Superintendent, three assistant doctors, one dentist, three graduate nurses and thirty nurses in training, possessed 12 private wards, 36 semi-private, 22 public wards. There were treated 1,705 in-patients and 2,364 out-patients. Dr. Roy Anderson, Superintendent of the George McDougall Hospital, Smoky Lake, Alberta, reported 428 in-patients and 1,500 out-patients. The Bella Coola Hospital, British Columbia, was situated in an area in which lived chiefly Indians. The Hazelton Hospital staff consisted of the Superintendent, Dr. Horace C. Wrinch, an assistant, Dr. L. Wrinch, three graduate nurses and seven nurses in training. The number of in-patients totalled 370 of which 120 were Indians and the remainder



from fifteen different nationalities besides Canadian. The Port Simpson Hospital, British Columbia, with Dr. R. Geddes Large, superintendent, three registered nurses and four nurses in training, admitted 403 patients, of whom 295 were Indians, 75 white and 33 orientals. The Bella Bella Hospital, British Columbia, with its staff of Rev. George E. Darby, superintendent, two doctors, five registered nurses and six nurses in training, reported 268 patients treated of whom 160 were Indians and 99 patients of whom 60 were Indians at the summer Hospital at Rivers Inlet. 1,926 our-patients also received treatment. These British Columbia hospitals constituted part of the marine missions work along the Pacific Coast in addition to the religious and educational work.

That same year the Women's Missionary Society hospitals gave medical aid to 3,000 patients while its two hospital units cared for 1,328 patients. The hospitals were located at Hearts and Matheson, Ontario; Ethelbert, Eriksdale, Pine River, Gypsumville and Teulon, Manitoba; Wakaw, Saskatchewan; Bonnyville, Grimshaw and Cold Lake, Alberta. In 1933 a hospital at Smeaton, Saskatchewan was opened and the following year one at Burns Lake, British Columbia.

A staff of thirty-six nurses in these nine hospitals



and two hospital units during 1934 cared for 3,340 in-patient and gave treatment to 9,000 out-patients. A number of home calls took the doctors and nurses many miles from their headquarters. On several occasions they travelled by boat, horseback, team and on foot. In addition to their medical duties the nurses often assisted in the church and community. They lead Sunday school classes, mission bands, C.G.I.T. groups and young people's groups. Many of these groups were promoted on a community basis which created among the citizens the Christian spirit of helpfulness and cooperation. The medical missionaries discovered much loneliness in the pioneering districts, which caused the settlers to become mentally unbalanced. Hospital care, good food and someone to whom to talk helped to overcome such mental disorders.

This aspect of the work also was affected by the depression. All hospitals kept reporting an increase in the number of patients and found it increasingly difficult to balance budgets. Nevertheless, the doors of the hospitals remained open. Partly responsible for the continuance of the work was the Women's Missionary Society which, besides financing their own centres, aided the Home Mission Board to supply funds and charitable goods.

"In no part of the work of the W.M.S. is the work



of the Supply Department more evident than in medical work, and through all the records we hear the 'thank you' of nurses and doctors for linen, clothing, books, toys, without which they could not carry on their splendid service.

The people of the community are usually warmly interested in the hospital. Hospital Guilds, which include many people from the towns and districts round about are of inestimable value.

In this spirit of cooperation and helpfulness is expressed the gratitude of entire communities for the mission hospitals in their midst.

This, our nurse writes, is a country of contrasts. The early settlers have done well during the past two years, but off the highway there are many poverty-stricken homes; poor land, small log shacks, with very few comforts. I had a case in one home where there was a large family, only one bed and no window-panes, just flour sacks nailed over the windows, and the only light a small, smoky lantern."(1)

During 1937 at St. Paul's Hospital, Hearst, Ontario, 998 patients received treatment of which only one-third were Protestants. Those whom it served included lumbermen, fire-rangers, men in air service and road gangs.

This work still continues and each hospital adds to its equipment bit by bit. For example, Cold Lake Hospital purchased a portable X-ray in 1939 and Battle River Hospital did likewise in 1941. Many others have secured an "iron lung" which is made available to them by Lord Nuffield of England.

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(1) Year Book, United Church of Canada, 1938, p. 151.



At the present time Lamont United Church Hospital, Lamont, Alberta is one of the most successful of its kind. It is situated in the centre of a Ukrainian settlement. The policy of the hospital has been always to serve those New Canadians medically, spiritually and socially. In particular it has enabled them to accept the English tradition of health. So well has it fulfilled its purpose that it has been the centre of much experimental work. This hospital was the first in Canada to train Orientals for nursing and has continued this policy throughout the war years. This policy has promoted tolerance and destroyed much race prejudice. At present its staff includes Japanese nurses and interns.

The schools maintained by the United Church of Canada have been of two types: first, the School Homes. These make available to the children of the surrounding districts a Christian home in which they are well cared for and give to them the opportunity to attend educational institutions established by the state. Second, the boarding schools offer the children their education as well as lodging. The Home Mission Board maintained four school homes -- at Edmonton, Alberta; Yorkton and Prince Albert, Saskatchewan; St. John's Hall, Quebec. The Women's Missionary Society was responsible for schools which included both types.



In these school homes and boarding schools were registered boys and girls of Syrian, English, French, Hungarian, Dutch, Serbian, Russian, Italian, German, Scandinavian, Urkainian and Czecho-Slovakian nationalities. Many of the children came from crude homes while some were in poor health and others orphans. The schools aimed to send out students equipped for Christian leadership in the church and community. Boys and girls groups were formed.

Dr. A. J. Hunter, principal of the School Home, Teulon, Manitoba, told the story of driving one winters night over a frozen lake to a lonely cabin in the woods. A few years later two children, a boy and a girl, came from this house to Dr. Hunter's School Home. Both graduated. The boy became a teacher in Pine River, Manitoba, while his sister continued her studies at the University of Winnipeg. She graduated from there and obtained an important position with the Child Labor Division of Manitoba.

A pastor reported that he received into full membership of the church 28 students, of whom several were non-Anglo-Saxon, from one of the school homes. He said:

"It would be difficult to estimate how far-reaching an influence these former students are now exercising on the educational and religious life of our province."(1)

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(1) Year Book, United Church of Canada, 1935, p. 173.



"A college graduate who had lived in one of the homes in Quebec wrote: 'Father and mother want to send my brother and sister. They so often say how thankful they are for your guardianship of me during the four years I was with you. They are agreed, as I am, myself, that they were the most profitable and beneficial years of my life.'"(1)

"'I am supposed to be doctor, nurse, priest, judge, lawyer, teacher and friend!' The home in which this missionary exercises all these prerogatives is still called the Syrian Home, although when the school opened in September, children of fourteen different nations tried to speak all at once! But music and patience help, and some necessary discipline.'"(2)

During the first five years of the thirties this work reached its peak after which time it began to recede. The number of school homes is now on the decrease as many of them have outgrown the need. The areas where they were built have become organized, school houses built, in which the higher grades are taught. In 1935 the school-room at the Radway School Home was closed, 1936 the Boarding School at Tourville, Quebec, 1937 the Ruthenian School Home at Edmonton, 1938 the School Home at Wahstoo, Alberta and 1939 the Girls Home at Sifton, Manitoba. By 1943 the Women's Missionary Society had in operation ten of its original seventeen school homes and boarding schools.

In conjunction with the medical, educational and

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(1) Ibid, - p. 173.

(2) Year Book, United Church of Canada, 1938, p. 148.



evangelistic work the United Church had its Marine Missions on both the east and west coasts. A little steamer, "The Glad Tidings", built in 1884 carried the missionary along the Labrador Coast until 1932 when it was replaced by a large boat which was better equipped to bring medical aid, spiritual and educational instruction to the fishing folk in that area.

Five boats have carried missionaries who have visited constantly little groups and lonely families along the 6,000 miles of coast line in British Columbia. Those to whom they went included hunters, trappers, miners, loggers, lumbermen, fishermen and a few settlers. The work was so organized by 1934 that the two boats, "Thomas Crosby" and "Sky Pilot" carried the missionaries to approximately 1,000 families plus hundreds of single persons. By means of these calls not only were the people kept from loneliness but medical aid was administered, services conducted, Sabbath schools held, week-day schools operated wherever possible, magazines, books, Sunday school papers distributed, and needy families remembered with clothing, food and pictures at Christmas time.

The Church, by means of its community or neighborhood missions which operate a full time program in the cities,



its hospitals and hospital units, school homes and boarding schools and marine missions, serves a large percentage of the New Canadians. Through these various types of service it has enabled thousands of non-Anglo Saxons to adjust themselves to the Canadian ways of health, education, moral and spiritual living and social customs and has assisted materially those in need.

At the time of union the United Church assumed the responsibility of looking after approximately 18,000 of the 104,894 Indians in Canada. For this purpose it established sixty evangelistic missions between Montreal and the Pacific, none of which were served in conjunction with missions to the white people.

The task which faced the church was two-fold: first, to bring the Indians into a Christian way of life, and second, to make them self-supporting. In this the Church received the support of the Dominion Government.

To meet these tasks the Church required a good personnel of doctors, nurses and teachers, and a definitely outlined program which the Church and government would carry out in cooperation. This program would consist of evangelism, health and teaching all of which must be of a practical nature.



The United Church assumed the responsibility of directing forty-five day schools and thirteen residential schools with an enrollment of 2,500.

The residential schools were of two types. The smaller consisted of a boarding school located on or near a reserve. It was built originally by the church and later aided financially by the government to the extent of \$60.00 per pupil per year, it received from the government after union a grant of \$140 to \$170 per pupil. Eight of these residential schools were in operation. The second type consisted of a large residential school built by the government, whose direction and management was handed over to various denominations. The grant amounted to \$170 per pupil per year. The five schools of this type were erected at Mount Elgin, Ontario; Portage la Prairie and Brandon, Manitoba; Edmonton, Alberta, and Coqualeetza, British Columbia, with a total enrollment of 700 immediately after union. At all these schools the Indian girls received training in home cooking, housekeeping, sewing, gardening, reading and writing. The boys received instruction in new methods of farming, stock raising, reading and writing. All pupils were instructed in morals and religion.

Hospitals which served the Indians were located at



Hazelton, Port Simpson and Bella Bella, British Columbia. In addition, hospitals were opened during the fishing season at Rivers Inlet and Port Essington, British Columbia, and at Norway House, Manitoba.

The Women's Missionary Society participated in the missionary work among the Indians. The Society cared for Indian children in nine institutions which included five residential schools, two school homes and one improved day school. A short time later two dispensaries were operated by means of which the field nurses gave assistance to an average of 5,000 Indians a year.

Some illustrative results are as follows: the Indian school near Brandon, Manitoba, in 1933 reported that its thirty students secured the required standing with only seven supplemental examinations having to be written out of three hundred subjects. The technical boys obtained an average of from 72 to 75 percent. An Indian girl, Annie Lee, remained as a pupil in the Indian Residential School, Edmonton, Alberta, until she passed her Grade XII examinations. She then trained for a nurse in the Royal Alexandra Hospital. After graduating from there she turned to private nursing in that city. The children at the Round Lake School, Saskatchewan, received training for



and entered the provincial musical festival. They received high praise from the adjudicator. At Ahausalt, British Columbia, under the leadership of the principal, the boys drew the plans for and built a forty-foot launch which was to be used for Indian mission work in that area. Each year at the Regina Fair the Indian children from the Portage la Prairie School carried off prizes. For example, in 1933 they won forty-one prizes of which eleven were firsts, in exhibits of handicraft, sewing, grain and class work.

Another great contribution to Indian life in northern Canada was the publication of a Cree paper entitled "Spiritual Light" which was distributed on all the Cree missions. In addition much helpful Cree literature was prepared and distributed among the Crees by Rev. F. H. Stevens and Rev. T. R. Chapin.

A missionary along the west coast reported that a wayward boy came to her and wanted to make a new beginning. As a proof of his sincerity he offered his home for a church meeting and would let the other village folk know about it if the missionary would come whenever possible. In cold, stormy weather they would carry on by themselves. In the same report she said,

"Instead of afternoon teas this year, we began the year with a series of parties, held them in



the church, and they took the form of a social evening to which all were invited. We held little impromptu concerts and some of these taking part surprised even themselves, had games, contests, music, then a prayer-meeting, ending always with a lunch.

The missionary from the Crosby Girls' Home, on the west coast, told us she had visitors from Alaska; in the course of the conversation the woman told her that her mother had been in the Home years before, had come from a heathen village, and after leaving the school she married a native minister. This woman and her daughter taught school for ten years, and now the third generation daughter was ready to enter the mission school."(1)

The life of a nurse or medical missionary among the Indians is a very busy one and a difficult one. The old customs and superstitions cannot be uprooted readily. Tuberculosis takes many Indian lives. Poor housing conditions promote sickness and disease. Diseased mouth and gums, decayed teeth and trachoma, an eye disease, afflict many of them. The Rev. D. J. S. Scoates, who has served among the Indians in northern Manitoba during the last decade told, in "The Robertson Lectures" of 1945, how Indians would come to him to have teeth pulled, broken arms set and wounds healed. Although he was not a doctor he found it essential to have a practical medical knowledge.

The chief enterprises of the United Church, then, among the Indians have been evangelical, educational,

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(1) Year Book, United Church of Canada, 1937, p. 132.



social and medical by which the Church has helped the Indians through their transition period by enabling them to adjust themselves to the more settled type of life. The government has shared in this project, especially to promote education and social readjustment.

In the field of moral reform the United Church took over the following redemptive homes: Bethany House, Montreal, four workers; Mountain View Home, Calgary, four workers; Vancouver Home for Girls, four workers; Sydney Social Service Home, Nova Scotia and the Manitoba Social Service Home, Winnipeg. The Maritime Home for Girls, Truro, Nova Scotia, with fourteen workers and the Interprovincial Home for Young Women, Moncton, New Brunswick, with five workers, were operated in cooperation with Boards of other denominations. In addition to these active in social welfare work were Earls court Children's Home, Toronto, six workers; Farm Centre for Boys, Munro, Ontario, four workers and Maclean-Malpas Memorial, Thorold, one worker.

The redemptive homes admit delinquent girls and young women who need gentle, firm guidance and a positive Christian influence. The four homes located at Montreal, Winnipeg, Calgary and Vancouver, in 1926 admitted 158 girls. 89 babies were born, 16 girls given temporary shelter and



123 discharged. Of the girls brought in, 124 were maternity cases, seven prostitution or court cases, 19 delinquents, 19 diseased and 27 mentally deficient. In 1927 only 86 were admitted. During these two years 31 united with the church, 81 restored to their parents, 89 sent to safe positions, 90 children placed in good homes and 16 married in the Homes. Many of the girls after they received sufficient training were located in good homes. Careful observations and investigations made in these Homes has revealed that mental deficiency, lack of home training, the motor car, sensational movies, broken promises, economic conditions, immodest dress, desire for excitement, the modern dance, bad companionship, strong drink and narcotic drugs contributed chiefly to female delinquency.

The Church expanded this type of work. The Cedarville School for Girls, Georgetown, opened in 1929, cared for 15 girls in 1930. The industrial depression produced a moral breakdown which increased the demands upon redemptive agencies. The lack of funds, however, hindered the expansion. In 1937, 171 girls were admitted into the seven redemptive homes while 154 were already receiving shelter at the beginning of the year, which made a total of 325 girls. That same year 82 joined with the church, 73 were



restored to their parents, 73 sent to safe positions and 5 children placed in good homes. → further increase of demands upon redemptive work was brought on by World War II. As for example in 1943 the number of girls admitted totalled 258, children born, 131, receiving temporary shelter 52, while 207 were discharged.

The chief institutional work among boys was found at the Farm Centre, Fullerton Township, Ontario, which helped between 40 and 50 boys each year. As a result of bad companionship, faulty home training, lads drifted into anti-social ways. As they needed a change of environment to reestablish their character such boys were sent to this school where they received elementary instruction in farming, were taught good citizenship and were inspired by Christian ideals.

These homes and institutions constitute chiefly the the organized redemptive work of the Church among juvenile delinquents. However, the Church realizes that prevention, as a means of overcoming delinquency, is better than cure. Constantly it has helped adolescent boys and girls by means of its C.G.I.T. (Canadian Girls in Training) and Tuxis groups which are the official 'teen-age clubs of the United Church. In these clubs it has taught proper girl and boy



relations, the dangers of loose and unclean living and the advantages of a pure, wholesome life. For example, during the past two years at All People's Mission, Edmonton, out of 300 Tuxis boys, three-quarters of whom come from the rougher areas of the city, only two have passed through the Juvenile Court.

The campaign of the Board of Evangelism and Social Service against the liquor traffic began by the appointment of a staff which promoted temperance and prohibition propaganda in the various provincial organizations. The Board's new policy of a four-fold treatment read as follows:

"Against the incitement of personal desire the Board seeks to promote personal discipline and abstinence; against the pressure of social custom the Board proposes organized example; against the perversion arising from ignorance of the true nature of alcoholic symptoms and experience, the Board proposes adequate and reliable education; while against the subtle but ever-present influence of highly financed campaigns of inducement to drink the Board invokes the action of the state. But fundamental in this is the recognition that the centre of the problem is the depleted personality which can be enriched only through the spiritual ministry of the Gospel and the better organization of social and recreational life."(1)

This involved the cooperative efforts of the members of the Board of Evangelism and Social Service, the Women's Missionary Society, the Board of Religious Education and

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(1) Year Book, United Church of Canada, 1927, p. 95.



Provincial Temperance Organizations to promote total abstinence by distribution of effective literature and the imparting of scientific information to the students in Normal Schools throughout Canada.

The Board reported in 1939 the establishment of an increasing number of Temperance Posts by the Ontario Temperance Federation. The same year a successful temperance convention was held in northern Saskatchewan. The Social Service Council and Temperance Alliance of Nova Scotia continued in its efforts to promote temperance education and to effect a greater measure of control of government sale of beverage alcohol. The temperance forces of New Brunswick were successful in preventing the establishment of beverage rooms.

The Church which foresaw the possibility of an increase in the sale of liquor with the outbreak of war, 1939, took immediate action. In 1940 a delegation which represented the larger Protestant Churches (of which one was the United Church), the Roman Catholic and the Canadian Temperance Federation interviewed six Dominion Cabinet members. This delegation requested of the government:

1. That all retail sale of liquor in beverage rooms, taverns, etc., be stopped and that it be confined to government owned and operated liquor stores.



2. That hours of sale in liquor stores be reduced to five per week day.
3. That all liquor advertising in Canada be prohibited except on the actual premises on which liquor was legally sold.
4. That, if and when beverage rooms, etc., are closed, wet canteens in military camps should be abolished."(1)

Immediately following the interview several thousand Canadian citizens which included United Church members signed petitions in which the government was asked to grant these requests. The government took no immediate action except to decide that canteens were not to be opened in camps in connection with the compulsory military training.

About this same time the Canadian Temperance Federation promoted a total abstinence campaign for the duration of the war and the period of demobilization. Dr. H. Dobson, Associate Secretary, Board of Evangelism and Social Service, of the United Church for British Columbia and Alberta, by means of sermons, addresses, lantern slides and the distribution of pamphlets did much to promote the temperance sentiment in western Canada. The ministers at the request of the Temperance Federation, presented to their local congregations the temperance pledge and vow.

Provincial action proved successful to some extent. The legislature of Nova Scotia closed the liquor stores on

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(1) Year Book, United Church of Canada, 1941, p. 88.



Saturdays and reduced the hours of sale on other week days, New Brunswick ordered the liquor stores closed at six o'clock each day. Quebec restricted the sale of liquor. The western provinces moved more slowly in introducing changes in their liquor legislation.

In September 1942 a delegation sent from the Tenth General Council of the United Church interviewed Prime Minister King and requested further Federal restrictive measures. Immediate action which included a broadcast address by the Prime Minister was promised. In December of that year the government reduced the quantity of spirits thirty percent, wine twenty percent and beer ten percent to be released for consumption for the duration of the war. The government increased the tax on alcoholic beverages and prohibited liquor advertising in Canada except on premises where liquor was legally manufactured and sold. In 1943 the consumption of beer, spirits and wine decreased and there was less drunkenness

The temperance campaign of the United Church has been a vigorous one. It has extended an influence upon federal and provincial governments, helped to create a public opinion favorable to restrictive measures, increased the effectiveness of temperance education of church members and



increased in number the provincial temperance bodies. However, in spite of these achievements there has been an increase in the amount of consumption. Therefore the Church will have to appeal to its own members and educate them to total abstinence.

The United Church opposed gambling on the grounds that it was economically, socially and morally unsound. When the Dominion Senate in 1932 attempted to legalize sweepstakes for hospital support the Board of Evangelism and Social Service protested to every member in Parliament and suggested to presbyteries, official boards and individuals the need of them expressing strong protests against the adoption of such a law. The Bill did not go through. Another attempt was made to introduce the Bill in 1938 but again the widespread protest of the Church was too great.

After the outbreak of war gambling methods such as lotteries, raffles and draws to secure funds for charitable and patriotic purposes appealed to many people. The Church opposes the use of gambling devices in the local congregations and it requests its members to discourage such devices within the communities. The Church stresses the motive of giving to charitable institutions and war service organizations as an act of Christian service. A lottery or raffle appeals to people because of what they might get out of it



rather than what they can give. Therefore lotteries and raffles are contrary to the Church's ideal of service.

The Church adopted a definite attitude toward cheap and unclean literature and books which were widely in circulation. The task to keep such literature off public book stalls is impossible. However, as a partial remedy for this the Church has undertaken to cultivate a taste for good, clean literature in the minds of the young by means of Sunday school and church libraries, education in boys and girls clubs, young people's groups and service clubs.

During the war years seven-day-a-week activities have been encouraged. In 1939 the Attorney General of Ontario gave permission to the government of that province to introduce certain commercialized sports on Sunday. Protests from the Lord's Day Alliance, Churches, newspapers, country councils and many citizens were so strong that such a project was abandoned. Several attempts have been made to hold concerts and theatrical performances on Sunday to raise money for patriotic and benevolent purposes, but again the influence of the Church discouraged such proposals. Another suggestion was introduced into some Canadian cities of which Edmonton was one, to operate free picture shows in down-town theatres for members of the



armed forces and their friends. Due to opposition from the Church the government took no further action.

The Church must instruct all the people under its care in the proper use of this day as one of rest and worship.

"The Church has no right to ask that its citizens be compelled to perform any religious duties. The state has done its duty when it secures for its citizens such freedom from labour as will enable them to use this day for rest and worship, or any other legitimate purpose. It is the church's duty to urge upon its people, not only abstinence from unnecessary labour, but also to devote the day to rest of body and mind, and the cultivation of the higher things of the spirit."(1)

Moral Reform is not neglected by the Church. The Church has followed two main lines of action. First, to protest and request of federal and provincial governments that they introduce new legislation which would improve the existing moral conditions; second, to instruct its members so that they as Christians will maintain social purity, temperance, honesty and integrity.

During the years 1930-39 unemployment proved itself the greatest and most serious of the immediate problems confronting the Church. Families lacked a sufficient income. Young men and women left home in search of employment but none was to be found. Thousands turned to freight-

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(1) Year Book, United Church of Canada, 1941, - p. 90.



riding and begging. Their future appeared to be nothing more than a hopeless confusion. These were the people whom the Church helped. The service rendered by institutions and redemptive agencies has been mentioned already.

The problem of relief became so serious in the city of Vancouver, for example, that the cities appropriation for relief work for 1932 was exhausted by the end of May. First United Church, Vancouver, came to the rescue as "the voice and pen of Rev. Andrew Rodden aroused the conscience and opened the purse strings of the citizens of Vancouver". As a result the hungry and homeless received partial care and help.

The dried out areas of southern Saskatchewan and Alberta paralleled and contributed to the seriousness of the depression period. Many found themselves destitute and others moved northward to pioneering communities where they tried to make a new start. Never before did the people of Canada experience so much poverty and unemployment. The Church took the lead in exhibiting the spirit of personal and practical Christian service. The Home Mission Board was responsible in part for the organization of the National Relief Committee. By means of it in the winter of 1931-32;

"Two hundred tons of second hand clothing in good



condition went from our people to those in need, especially in the dried out areas, and no fewer than 160 carloads of fruit and vegetables which came from as far east as Prince Edward Island and as far west as the Okanagan Valley, were sent by the framers and fruit growers of our church to the parts of the prairies where the need was greatest. These gifts were distributed to men, women and children of all faiths and all races. This bearing of one another's burdens, this sharing of the needs of our less fortunate fellow countrymen, not only did a great deal to bring East and West together in spirit as they have not been joined for years, but thousands who have been critical of the Church have come to acknowledge that the Christian spirit as expressed through the fellowship and service to the Church is a real asset in our national life. Just how much joy, comfort, strength and helpfulness our missionaries, doctors and nurses, deaconesses, teachers, and social service workers have brought to those who were almost defeated in the struggle, eternity alone will tell. But from homes in the slum districts of our great cities, from construction camps on our far-flung frontiers, from farmers in the dried out areas, from homesteaders beginning life afresh in the New North of our western Provinces, from lonely settlers along our coasts, from New Canadians, strangers in a strange land -- have come to the Home Mission Office scores of letters telling of gratitude and appreciation of services rendered in all kinds of ways by representatives of the United Church of Canada."(1)

Each year the National Emergency Relief Committee, in cooperation with the Women's Missionary Society, and the Women's Associations appealed for donations of relief clothing, bedding and books which in turn were distributed to the needy in rural and urban areas. Through the co-operation of the two Canadian railways, which granted free

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(1) Year Book, United Church of Canada, 1933, p. 135.



transportation for all relief supplies, bales of clothing and carloads of fruit and vegetables continued to reach the prairie provinces. For example, in 1937 five thousand bales of clothing were shipped to the dried out areas in Saskatchewan and Alberta. In addition 918 carloads of fruit and vegetables were shipped to the same areas. In response to a Christmas fund appeal over the C.B.C. in December of the same year the Committee was able to bring cheer and happiness with hampers of food, clothing, games and books to homes which otherwise would have had nothing. The following year the National Emergency Relief Committee reported the shipment of 4,490 bales of clothing to the prairie provinces and 174 bales to northern Ontario, while the joint committee of the churches for western relief reported 918 carloads of fruit and vegetables which reached the dried out areas.

On several occasions the Board of Evangelism and Social Service presented to the Dominion, provincial and municipal authorities the urgent conditions of need and pointed out to them their inadequacy of response. The Board had representation on the Canadian Welfare Council to draw up "The Program in Summary", the duty of which was to fix residence and responsibility for relief as between Dominion, provincial and municipal governments. The



unemployed still were allowed freedom to look for work.

The whole question of enemployment demanded of the Church an intense study of and attempts to improve upon the industrial, economic and social conditions within the Dominion. A standing commission was appointed by the executive of the Board of Evangelism and Social Service at its meeting, October 29, 1937,

"To view the work of Economic and Social Research in the light of the social ideals of the Christian religion."(1)

This Commission with Principal Walter T. Brown of Victoria College, Chairman, and Rev. J. R. Mutchmor, Secretary, chose as its first subject of study Social Security. The central group which consisted of eight ministers and professors, thirteen laymen, representatives of labor, social work, finance, actuarial science, education and agriculture, met in Toronto. Consultative groups were organized in Montreal, Ottawa, Hamilton, Winnipeg, Regina, Calgary and Vancouver. In May of the following year the Commission presented its report before the Royal Commission on Dominion Provincial Relations. In the report reference was made to the increasing industrialization of Canadian life. Due to the rapid growth of manufacturing, construction, mining and transportation in Canada, the proportion of industrial workers to the total population

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(1) Year Book, United Church of Canada, 1938, p. 68.



showed a marked increase, although agriculture would remain for some time to come the basic occupation of Canadian people.

The next topic for research was "Industrial Organization and Collective Bargaining" which dealt in particular with labor, legislation, the formation of labor unions and the relation of organized religion to labor. These reports provided helpful material for study groups throughout the Church. The Board hoped that such study would stimulate interest and arouse action by individuals and groups.

During the war years the Church has expressed its appreciation to the government for the action it took in limiting the number of working hours to eight, setting a minimum wage limit and permitting bargaining and the right to organize. The 1941 Board meeting of the Toronto Conference Evangelism and Social Service Committee criticized Mr. McLarty, the Minister of Labor, for his failure to give leadership in industrial problems.

The Church's attitude toward industry is summed up best by reference to the action of General Council in regard to the United Church Publishing House.

"The Committee expresses its appreciation of the



efforts made both by the Board of Publications and the Toronto Allied Printing Trades Council to effect a collective bargaining agreement, but as no mutually satisfactory agreement has been reached, the Committee, therefore, while making no pronouncement on the question of the closed shop in general, but confining ourselves strictly to our own practical concern, recommends:

That this Council instruct the Board of Publication to sign a Collective Bargaining Agreement with their employees in the Mechanical Departments of the United Church Publishing House as represented by the Toronto Typographical Union NO. 91; Toronto Mailers' Union No. 5; Toronto Bookbinders and Bindery Women's Union No. 28; Toronto Printing Pressmen and Assistants' Union No. 10, and Toronto Stereotypers and Electrotypers Union No. 21, such agreement to stipulate:

(a) All employees of the United Church Publishing House now members of the above mentioned unions shall maintain their membership in good standing during the life of this agreement, as a condition of employment.

(b) All new employees shall be members of the unions or become members within thirty days of the date of entering employment, as a condition of employment.

(c) Present employees under sixty years of age or having less than twenty years service, be required to join the union within thirty days of the date of signing the agreement, as a condition of employment.

(d) In the event of failure to reach agreement a Board of Arbitration shall be set up, consisting of two representatives from the Toronto Allied Printing Trades Council, two from the Board of Publication and a chairman to be mutually agreed upon, and failing such an agreement to be selected by the Regional War Relations Board for Ontario. The finding of the Board of Arbitration to be final and the cost of the Chairman to be borne equally by both parties.

(e) All the above stipulations to be subject to National Selective Service Veterans' Re-establishment and other government regulations."(1)

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(1) Record of Proceedings, United Church of Canada, 1944, p. 90.



The most urgent industrial problem with which the United Church dealt was that of unemployment. Wages were low, jobs scarce and the number of unemployed many. Indeed the Church seemed helpless to change the existing economic conditions. But it did two things; first, the immediate pressure was relieved to a great extent by its relief work among the poor and unemployed. Second, commissions were appointed to study industrial and economic problems and to submit to the government suggestion for improvement. With the outbreak of war unemployment was no longer a problem.

The Church realized the importance of agriculture and saw the need of keeping it in a healthy condition so as to maintain or increase the production of food. The rural people who constituted a large percentage of the Canadian population were the concern of the Church. Subsequently the Board of Evangelism and Social Service at its annual meeting in 1944 set forth five essential lines of action:

1. Some sort of parity as to income and living standards as between farmers and other classes, must be brought about.
2. All people and all classes should cooperate to accelerate technological improvements in agriculture, so as to cut down the real cost of producing food.
3. Rural education should be re-examined and re-appraised to see whether or not it can be better adapted to the needs of country people. We do not suggest that



those who grow up on the farms should be deprived of the advantages of a 'liberal' education or arbitrarily confined to one occupation. On the contrary, we believe that all people should know, understand and feel that humanity has taught, felt and done, down through the ages, and that no undue pressure should be exerted to prevent farm boys and girls from entering other occupations. But we do believe that the economic disabilities under which farmers have labored for so long, together with the influence of rural schools, have driven young farm people away from a life work where they would be, under other conditions, far more happier and more useful. May it not be then that we need some different types of rural schools and teachers especially trained to serve them.

4. The place and function of religion in rural areas needs also to be re-examined and re-appraised, and more consideration given to the rural church .... The conception of the rural church as the centre and source of inspiration and rural community life may be new to many in this generation, but it is worthy of careful and sympathetic consideration.
5. Of no less importance than the school and the church, and much more primary in historical evolution, is the basic social unit, the family. It is in the family that the individual first enters human society; it is there where social attitudes are first developed. None can over-emphasize the importance of the home in the development of any civilization.

It surely becomes clear, therefore, that all people should be interested in establishing and maintaining the home, the school and the church upon the highest positive levels, and more especially concerned with rural homes, rural schools and rural churches, which are of such vital importance not only in the production of food but protecting and improving the 'seed bed' of the whole population."(1)

Many rural ministers and churches have been active.

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(1) Year Book, United Church of Canada, 1944, p. 109.



along these lines by means of adult education groups, church, home and school cooperation, healthy and clean recreation and community mindedness.

The United Church at Sangudo, Alberta, seventy-five miles northwest of Edmonton, the past two years has become the guiding force of that community. By means of the co-operation between school, community and church adult education classes, boys and girls clubs, young people's groups, community recreational activities, plays, concerts, the obtaining of guest artists and speakers have been made possible. Indicently, there followed a renewed interest in Sunday worship, Sunday school and mid-week church activities.

The Church, by means of its influence upon Federal, provincial and municipal governments through local congregations and organizations has promoted in part such a program for the rural communities.

World War II has made further demands of entirely different nature upon the church: first, the necessity of supplying chaplains to minister to the moral and spiritual needs of enlisted men. Second, to provide material aid such as books and clothing to enlisted men; and third, to work in cooperation with war service activities. To give



leadership in these three fields a War Service Committee within the Church was formed immediately following Canada's entry into the war.

An agreement between the Church and the Red Cross was reached whereby:

- "1. Every minister and church member was urged to support the Red Cross financial drive.
2. The plan of War Service Units was adopted, so that our church groups and organizations might remain intact, and thus might respond to the maximum extent in the provision of material aid.
3. The United Church War Service Units agreed to undertake knitting and sewing in accordance with the requirements as set out by the Red Cross, and in line with their instructions. It was understood that supplies could be obtained from the Red Cross Branches, provided that finished articles of equal weight (or yardage) were returned."(1)

The local churches from coast to coast have responded well to these needs and demands. War Service units have been organized in the majority of the local congregations. Even by the end of 1939 the War Service Units numbered 928 which included as many as 2,784 church organizations. At the end of 1941 60,000 women in 1,018 units produced 572,363 pairs of socks, 145,600 sweaters, 22,897 wristlets, 76,392 scarfs, 138,317 pairs of mitts and gloves, 55,416 mattress and bed pads, 8,591 slings, 68,583 pairs of

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(1) Year Book, United Church of Canada, 1940, p. 98.



pyjamas, 110,121 sheets, pillow cases and towels, 66,742 bandages, 19,326 pneumonia jackets, 43,951 hospital gowns and shirts, 63,431 helmets and caps, 21,324 face masks, 48,967 blankets and quilts, 109,310 handkerchiefs, 352,806 miscellaneous sewn articles, 249,919 miscellaneous knitted articles, 135,871 Children's garments, 117,659 refugee articles, 69,440 other hospital supplies, 3,324 layettes. In addition letters and Christmas parcels were sent to the men in the services. Churches welcomed members of the forces to the worship services and local groups have entertained them.

On the other hand the Church did not hesitate to oppose the government and military authorities when her conscience told her to do so. For example, the government after it made plans to begin one of the Victory Loan drives on Easter Sunday, 1943, with great celebrations, parades and dedication services, requested the Church to do its part with special prayers, sermons and talks. Immediately the Church informed the Government that if such Easter Sunday celebrations were held the Church would refuse to participate in them and would give no support to the War Loan Drive. The government decided upon Monday.

As yet little can be said of the Church's success in meeting the all-important post-war issues. However, the



Church's general attitude toward post-war years can be noted:

1. The initiative, thrift and inventiveness of the system of free enterprise should be maintained.
2. The values of planning, proven and developed in a period of war must be carried into the period of peace and reconstruction.
3. The basic importance of organization, as organization, must be regarded as a paramount and significant factor. Whether the free enterprise method, or the planned economy method or a combination of both be adopted, it is clear that more, not less, organization will be required tomorrow than today.
4. The Church should say that the strong must bear the burdens of the weak, both within the nation and among nations. The Church should point out that there are many members, but one body; that there is in Christian Doctrine a sound basis for collectivism. It should be asserted that the whole is greater than the part. Within this nation the Church should urge a larger measure of unity and to this end to do its utmost to create a co-operative spirit and a will to victory for the higher ends of peace. Canadians should be asked by the Church to take a sane and constructive view of such a monumental work as the Rowell Sirois Report.
5. The Church must call for honesty and sacrifice, for tolerance and fair play. She must point out that goodwill and common sense are proven solvents, that love is greater than fear, peace and justice higher ends than strife and war.
6. The Church must set herself strongly against those who stir up hatred, who utter the lie of the half truth, who use power, whether it be of a strong mass organization or of capital resources, for selfish ends.
7. In the accelerated and more extensive organization of post-war life the Church must help man to progress



from the right to vote to the right to work (maximum employment) and the right to live (social security, equality of opportunity, more equitable distribution of wealth). Only in this way can the Christian principles of service, freedom and fellowship be translated into economic realities.

8. The Church must strive for an economic order in which the principle motive of business and industry will be that of service for all rather than gain or special privileges for a few.
9. The Church must bring the moral principles of the Christian faith to bear on all economic systems, judging their weakness and/or strength by eternal standards of justice and brotherhood."(1)

During a period of twenty years (1925-1945) the United Church has met problems and remedied conditions which have arisen in Canada in times of prosperity, depressions and world war. The Church has brought pressure to bear upon federal and provincial governments by means of resolutions and requests. It has instructed and inspired its members to Christian action and service. Lastly it has stood for and taken the lead to right that which was wrong regardless of the forces in opposition.

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(1) Year Book, United Church of Canada, 1944, p. 111.



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## Chapter VI

### THE EVALUATION



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The work for which the Methodist, Presbyterian and Congregational churches were responsible has been accomplished more effectively by a united body than by each acting independently. The importance of the United Church in the life of the Canadian people has been great although much is left yet to be done. The Church has been in the forefront, linked with the forces which have operated for the good of the people in almost every relation of life.

Many immigrants each year have been grateful to the Strangers Department of the Church for its aid by means of which they have been able to adjust themselves more readily to Canadian customs. At the ports of arrival the chaplains met the newcomers and gave to them helpful advice. The names were forwarded to workers in local congregations whose interest it was to interview personally each new Canadian. As a result the United Church became a church home for many. However, the spirit of nationalism which has been retained and the lack of sufficiently interested leaders to minister to particular nationalities has caused a large proportion of the non-Anglo Saxons to renew the church loyalties which they previously held in their home land. For example, a large element of the



Ukrainian population in Edmonton could be retained at All People's Mission if the Mission were able to obtain a Christian Ukrainian leader. As a result many have gone back to the Greek Orthodox Church or lost church connections altogether. They wish to retain their old customs which has hindered the process of integration.

The work among the Chinese has been slow and at times discouraging. The reasons for this are chiefly two: first, a growing nationalistic feeling, and second, the attitude that Great Britain and Canada were guilty of discrimination against and neglect of China. Consequently the Chinese have looked upon Christianity with suspicion and doubt. The percentage of Chinese touched by the Church has been small. For example in Edmonton, Alberta, 1941, of a population of four hundred Chinese, the Chinese church roll recorded eight families, fourteen members and twenty-eight in Sunday school. The same year in Calgary ninety-four Chinese out of a population of 799 were church members. The activities sponsored among the young people have proved to be the most successful work much of which is promoted by All People's Missions.

The Church can make a greater impact upon the Chinese by breaking down the two barriers just mentioned and by



more concentrated visitation of them in their homes and places of business.

The Japanese have responded in a much more encouraging manner. The Japanese Christian Church in Canada has insisted on church membership with the result that a strong church loyalty has developed. Its membership has stood the test of evacuation. Those who were members previous to their evacuation from British Columbia have become active in the congregation of the community in which they have settled. The number of Japanese associated with All People's Mission, Edmonton, has increased from thirty to over sixty during the past three years.

Many United Church members are bitter toward the Japanese and wish to refuse them admittance into their church activities. This intolerance and lack of understanding on the part of the Canadians arises from an ignorance of the real meaning of the universality of the Christian Gospel. In too many instances ministers and laymen have kept silent rather than create a sympathetic understanding of the Japanese. In all localities, especially those in which the Japanese are situated, the Church must foster racial toleration and must itself take the lead.

The small number of East Indians in Canada has not



necessitated extensive work among them. They, like the Chinese, were prejudiced against British rule and were hesitant to accept Christianity. The Church did manage to create a better understanding among the East Indians toward the British rule by means of instruction. Today many are Christians. Activities such as kindergartens, boys' and girls' clubs, Sunday schools and day schools achieved the most successful results. The work of the United Church among the East Indians will not be enlarged due to the slow decrease in their population.

As a means to destroy race prejudice and promote the spirit of cooperation I suggest in particular three lines of action: First, in all theological colleges of the United Church there should be the study of "International Relations" so that all students for the ministry should receive a thorough appreciation of the background from which other nationalities come. The ministers then would be more capable to cope with racial problems within the communities. Second, study groups among both the young people and adults should adopt as part of their program discussions on "International Relations". Third, culture clubs in the local communities should be organized. An example of this is to be found in Edmonton where there has



been formed "The Society for the Development of Canadian Culture and Unity" which holds its meetings alternately at Talmud Torah Hall and Bissell Memorial Church. In these groups which have an active membership composed of representatives of nearly every nationality within the city there is an interchange of cultural possessions such as music, art, crafts, religion and education. It is really the Christian Gospel in action in the field of international relations.

The city missions have contributed greatly to the welfare of the non-Anglo Saxons by means of their varied program in which people of different nationalities participate. But the missions lack a sufficient number of leaders, representative of the several nationalities, who could give guidance and help to their own people. If such leaders could be obtained the spirit of loyalty among the non-Anglo Saxons could be retained more easily.

"Our conviction is, however, that unless there is a change of attitude on the part of many of our ministers and people of the United Churches, The United Church of Canada is in danger of becoming an Anglo-Saxon sect. There is a basic measure of goodwill, but we have detected significant traces of smugness, exclusiveness and prejudice in our Church towards the non-Anglo Saxons. Here and there, perhaps unintentionally and unconsciously, a somewhat unfortunate approach has been made to our non-Anglo Saxon people. We are persuaded that the Church should be jolted out of its complacency



with respect to this matter and we call upon our ministers and people to re-examine their own basic conceptions of the Church and its function and their fundamental attitudes toward people of racial and national strains other than their own.'

Unless we can successfully fight against hatred, prejudice and unfairness in Canada now, what hope is there of founding, after the war, a new world in which justice and peace and brotherhood shall reign? The United Church must lead the campaign against all unfairness, all lack of charity and all injustice toward the minority groups in Canada. We must welcome fellow-citizens of all nations to the fellowship of the United Church. If we do not do so we are not worthy of the name of Christians."(1)

The contribution of the United Church hospitals has resulted chiefly from their catholic outlook. Not only have they ministered to the health of people, the majority of whom were non-Anglo Saxons, but have deepened the spiritual life of its patients, promoted community projects advanced moral standards and set the pace in racial toleration. Nor have they sacrificed their high standards of excellence. Lamont Hospital, the contributions of which have already been mentioned, is a good example.

Many of the schools maintained by the United Church have been made unnecessary by their success. The Church operated the schools in areas where no other means of education was possible. Several of those districts have become sufficiently settled and the church has so stimulated

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(1) Year Book, United Church of Canada, 1944, p. 136.



the desire for education that increased facilities offered by the government have been necessary. Consequently public and high schools were erected. The Department of Education also serves many of these areas through its Correspondence Branch.

The church schools, besides furthering education, have helped to develop the spirit of racial toleration for they have offered to boys and girls of varied nationalities the opportunity to live and work together.

Even though the Marine Mission trips along both coasts appeared unproductive at times because of the long distances travelled in comparison with the few people touched, yet they made their contribution. By no other means would the people have received medical aid, education, religious instruction, and reading material. This in itself prevented loneliness among the isolated people.

In the post-war years the Church ought to remain in the field of hospital, educational and marine work because of the increase of immigration which is expected. This will necessitate new hospitals, schools and mission boats to serve frontier areas.

The Indian mission program of the United Church has



consisted of evangelism, health and education. The Indians have responded, although slowly. Witchcraft and superstition still exist regardless of the attempt to introduce the modern methods of medicine and surgery. The Indians have become self-supporting to a great extent due to the cooperative efforts of church and government. At the day schools and residential schools many Indian boys have received instruction in reading, writing, new methods of farming and stock raising, while the girls have learned to cook, keep house, care for gardens, sew, read and write.

Much of the training offered the Indian children in residential schools and homes is impractical. For example the girls when taught to cook have access to a gas range and modern utensils while the boys learn to farm with the best machinery. When they do return to the reserves the modern conveniences are not available. Their school training then benefits them very little in their home environment where the more crude methods are still in existence. The policy of the Church should be to reverse the big-institution policy. On every Indian reserve the Church ought to instigate a community centre. For this admittedly difficult work the finest personnel of preachers, teachers, doctors and nurses should be available and a definite cooperative program of a practical nature be



sponsored by church and government.

In the realm of moral reform the facilities for the cure method among delinquent girls has been more extensive than that among boys. There exists today a lack of Christian institutions to which delinquent boys might be sent where they would be cared for and instructed sympathetically in good citizenship, Christian living and useful hobbies. Here lies vast field of work for the United Church.

More important still new methods of prevention must be found. Delinquent parents ought to be instructed in importance of family and home life. In addition a better understanding between parents and children should be promoted. The Church could sponsor family nights where fathers, mothers boys and girls worship and play together and engage in handicrafts and hobbies. The establishment of counselling where families could discuss their problems from the standpoint of religion, morals and life's values could make a tremendous contribution which no other group could offer.

A greater emphasis on boys', girls' and young people's activities must be stressed. Every local church should have its hobby groups which give expression to the creative ability. The Church could be the centre of recreation for young people of the community. The local church must be a community centre as well as a place of worship. If young people cannot find recreation in the



Church they will turn elsewhere. Only a limited number of churches offer such facilities for youth projects. It is hoped that the churches of the future with their places of worship, gymnasiums and swimming pools plus good leadership will develop in the young people keener intellects, stronger physiques, nobler characters, purer citizenship and a determined desire for Christian service. Juvenile delinquency, then, would be decreased.

The Church has taken a strong stand against the liquor traffic, gambling, immoral literature and Sunday sport. General Council has shown clearly by its very attitude that there is no place in an ordered society for such evils. Constantly the Board of Evangelism and Social Service has helped to influence the government to enact new legislation which restricted such indulgences. Moreover the Church has appealed to its own membership not only to abstain from gambling, Sunday sport, drinking intoxicating beverages and reading cheap literature but to exert every means of influence possible upon others to do likewise. In spite of all these efforts there has been an increase in the immoral practices. Therefore the Church even to a more marked degree must continue its two-fold program, first, to instruct individuals, and second, influence the government. The Church must not



depend too much on legislation but rather rely upon the efforts of its members whose help is required. The real remedy of corruption in public life is the continual proclamation of the Christian ideal of life, duty and service within the nation. The more that men, women, and children can be influenced to real Christian service the greater will be moral progress.

The Church has concerned itself with research on industrial problems but actual noticeable achievements are few. As a result of the Collective Bargaining Agreement between the Board of Publication and the employees in the Mechanical Departments of the United Church Publishing House urged by the eleventh General Council demonstrated the Church's willingness and ability to meet the needs and demands of industry. The Church must carry this influence of collective bargaining and unionized shops into the whole field of Canadian industry.

In rural areas the greatest contribution has been made by the churches which have become a real part of the active life of the community. The contribution of the United Church at Sangudo, Alberta, which has already been mentioned, signifies the value of a community-minded church which promotes cooperation between school, home, community



league and church for the betterment of recreational, social moral, educational and religious life. However, many rural churches are failing completely as they emphasize only a one-sided religious program which so often does not touch persons outside the regular church attenders. To promote a well-rounded community program in which the Church participates for the betterment of all, every minister should be trained more adequately in rural sociology and religious education. This, then, is the greatest contribution which the church can make for the life of any community. Much has been achieved but much still remains to be done.

The United Church responded well to the demands of war. By means of the chaplaincy service, war service units, cooperative work with the Red Cross and hospitality provided by congregations and local groups to members of the armed forces, the United Church contributed to the immediate needs. Many ministers have written periodically to those who have enlisted from their congregations, and have given spiritual strength to the remaining family members at home. The Church has not sacrificed the Christian ideals of love, brotherhood, mercy, truth and purity for any narrow patriotism which however has been emphasized to a limited degree. On matters of conscience



the Church was not afraid to oppose the government and military authorities. The Church has offered moral and spiritual guidance to the nation.

Whatever is achieved in the post-war years to better the social, political, industrial, economic and moral conditions of the Canadian people, the Church must stress upon governments, organizations and individuals the fact that such achievements are made possible not by man's strength alone, but by God-given powers. Any civilization whose foundations are rooted in God through the teachings of Jesus Christ shall endure in the years to come.

"No organization, religious or secular, has a greater duty in Canada in informing and creating a sane and forward looking opinion on vital religious, moral and social issues than has the United Church. This Communion also has a share in the same task on the world front. This responsibility humbles us, compels us to seek God's help and demands that we do our duty with courage and vigour, in this difficult field, made harder by war. It is recognized that ours is a wide-spread country whose population contains people of various national origins. It is encouraging to note, however, that the United Church has three-fourths of a million members, 3,406 ministers, and over 7,000 preaching places. The United Church is going all possible to create public opinion in the crowded city areas, on the back concessions and on the frontier."(1)

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